Price, 5 Cents

The Living Church

Rev Alexander Allen
305 Palm Ave 13oct16

VOL. LIV MILWAUKEE, WISCONSIN.—MARCH 25, 1916 NO. 21

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year. Postage on foreign subscriptions $1.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

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DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE TRUE mastery of our passions does not mean their ruin, but their right use. He has gained no victory who has killed a man; it is only when he has converted him that he can talk of success.—*Floyd W. Tomkins, D.D.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL LIV MILWAUKEE. NEW YORK, AND CHICAGO.—MARCH 25, 1916 NO. 21

EDITORIALS AND COMMENTS

The Rights of a Rector in His Parish

A CASE has recently arisen in the diocese of Alabama in which the respective rights of bishop and rector within a parish came to a direct issue. We have lately written in these pages on the general subject of "Authority in the Church," in the course of which discussion we took occasion to examine briefly the relation between the priest's promise of canonical obedience to his bishop, taken at ordination, and his promise to submit to the "lawful directions" of the bishop which is made at his institution into the rectorship of a parish. We showed that the former promise has to do with the private life of the priest and the latter with his official responsibilities; that the bishop has no authority to require obedience on the part of the priest to the bishop's private views as to the conduct of divine service in matters concerning which the rubrics are silent, and that the "lawful directions" which the bishop may give (*vide* the Institution office) are those for which specific law may be cited.

Simply that we may not seem to have been writing to meet a particular case the editor desires to state that the two editorials referred to (February 19 and 26) were written some five years previously in the form of an essay that was read before a body of the clergy in Chicago. The essay was changed only by necessary condensation and by such alterations as were necessary to adapt it to editorial style. The arguments were unchanged. The discussion of the subject was purely academic. Yet we do not regret the opportunity for having presented the academic discussion before the Standing Committee of Alabama had passed upon the question that had been submitted to it, and if THE LIVING CHURCH has contributed in any way toward clarifying the subject, we esteem it an honor indeed.

The Alabama case has to do with the employment of servers or acolytes in the sanctuary during divine service, for which there is admittedly neither rubrical authority nor prohibition. The rector of a parish had, in his discretion, employed them; the Bishop had, by "godly admonition," ordered the practice to be discontinued, and the rector had denied the authority of the Bishop in the matter and refused obedience. The issue was a clear-cut one as to whether the Bishop has or has not the authority to overrule the rector of a parish in the matter of details of worship which are not made the subject of the written law of the Church.

We shall state the case as concisely as possible, chiefly in the words of the Bishop, quoted from his formal presentation of the case to the Standing Committee, asking them, according to provisions of the diocesan canons, to "investigate" whether the defendant priest, the Rev. F. Du M. Devall, rector of the Church of the Ascension, Montgomery, "has, after instructions and full warning, entered upon a course of disobedience to his Bishop." We have compared the allegations of fact thus made by the Bishop with the written statement of the rector, which also was presented to the Standing Committee, and have noted the single instance in which there seems to be a conflict.

The Bishop begins by stating that on the day preceding the annual council in May last he had "called the attention of the clergy to certain rubrical irregularities which were practised in the diocese; and stated that because of these irregularities he felt compelled to require the abandonment of the practice of permitting laymen in the chancel during the conduct of divine service." The Bishop was afterwards asked whether he was "advising" the clergy, or giving utterance to an "official requirement." The Bishop replied, "I am pained to utter this as an official requirement, applicable to every clergyman in the diocese." Toward the close of September, he continues, he "attended service at the Church of the Ascension, Montgomery; and I was pained to note that the rector, the Rev. Mr. Devall, had overlooked the requirement of the Bishop." The Bishop thereupon summoned Mr. Devall and charged him with failing to carry out the directions thus referred to. The respective statements of the Bishop and Mr. Devall do not agree as to whether the latter promised absolutely to obey the Bishop. The Bishop understood that he did, and the rector understood that he did so only conditionally, promising to study the matter further. This appears to be the only difference between the two statements on questions of fact, and it is agreed by both that the rector asked that he might study the question and report further to the Bishop.

The Bishop, continuing his statement, reproduces three letters from Mr. Devall dated respectively September 27th, October 20th, and November 2nd, each of which asks the Bishop to state in writing precisely what were his requirements, and the second and third of the letters stating that the writer had written before and received no reply. The Bishop comments: "To none of these letters did I deem a reply necessary." There is then reproduced in the Bishop's presentment a more lengthy letter from Mr. Devall dated November 30th, and making a fuller statement in regard to his recollection of what had transpired, recalling that he had three times asked the Bishop to give him in writing the ruling in question, and continuing: "Inasmuch as I find myself unable to proceed with this investigation without a statement from you and you have even declined to show me the courtesy of a response to perfectly courteous and necessary inquiries I see no reason for further interfering with the accustomed practice in the parish. I beg, therefore, to inform you that I purpose to resume the practice on next Sunday morning." In reply to this the Bishop wrote: "I now give you notice that if you again disregard my godly admonition in this matter, you will bring upon yourself whatever canonical consequences may arise from your action. I expect you to notify me without delay what that action is." The rector in return wrote: "While deeply regretting any divergence of my judgment from yours I yet feel that in the carrying out of the purpose which is already explained to you, I in no wise am disobedient to a 'godly admonition' of my Bishop. This being my conscientious conviction, I beg to inform you, in obedience to your request for such information, that I purpose to resume my accustomed use of laymen in the chancel on Sunday morning next." The Bishop's reply was: "I venture to believe that it is not clear to your mind that you have received from your Bishop, in terms unmistakable, his godly admonition. In order that all doubt on that score may be removed from you, and that your position may be clearly defined, I

again pronounce my godly judgment against what you call your 'accustomed use of laymen in the chancel' during the conduct of divine service; and I again pronounce my godly admonition to you not to resume your 'accustomed use' during the conduct of divine service in the Church of the Ascension of which you are rector." The Bishop states that Mr. Devall made no reply to that letter, and he therefore waited four days, a Sunday having intervened, and then wrote again to the rector requesting an "immediate answer," stating whether he did or did not resume the "accustomed use of laymen in the chancel on Sunday morning." To that letter Mr. Devall replied: "The delay in response was merely from a question in my mind as to whether such statement would be expected by you. Desiring to show you all courtesy in this matter I feared that a letter might be misconstrued as a kind of boasting on my part. However, second thought and a re-reading of your letter has already convinced me that you would not so misinterpret it. I was already at my typewriter when your letter was handed me. Last Sunday morning, December 6th, I did resume the use of laymen in the chancel of the Church of the Ascension. I did so under the conscientious conviction that I had this right."

This terminates the correspondence between the two. The Bishop presents the facts to the Standing Committee with the following: "It is my fear that the Rev. F. DuM. Devall, rector of the Church of the Ascension, Montgomery, has, after instructions and full warning, entered upon a course of disobedience to his Bishop." He asks the Committee to "investigate" and cites several sections of general canons as germane to the investigation. It is our understanding that ultimately he asked for investigation only under the section of Canon 25, section 1 (f), which provides that a clergyman may be placed on trial for "any act which involves a violation of his ordination vows."

THERE COULD not be a more clear-cut issue. The Bishop rests none of his case against his priest upon the "lawful directions" referred to in the Institution office. In spite of the fact that in that office we have the precise official ruling of the American Church on the relation of a rector to his bishop, the Bishop ignores that ruling completely, and stakes his whole case upon the prior fact that at his ordination—when he was neither rector of the parish nor eligible to a rectorship—the priest had made the promise of obedience to his bishop. "I . . . . utter this as an official requirement, applicable to every clergyman in the diocese." "If you again disregard my godly admonition in this matter you will bring upon yourself whatever canonical consequences may arise from your action." "I again pronounce my godly judgment." "I again pronounce my godly admonition." No other source of authority is cited or recognized but the decree of the Bishop himself. Yet the American Church is a constitutional Church and the American episcopate is a constitutional institution. In a matter upon which the American Church has made no law the Bishop of Alabama has claimed the authority to make law for his own clergy and to compel their obedience, precisely in the manner and to the degree that obedience could be enforced if, after the long and difficult manner of liturgical revision, a rubric had been enacted by the concurrent authority of bishops, clergy, and laity in two successive General Conventions. We venture to say that there is not the first vestige of authority for his claim.

How could the Bishop of Alabama believe he was charged to intervene? When he was reminding his priest so bluntly of his ordination vows, did no faint remembrance steal over him of that solemn day when he had himself listened to those plaintive words, said to him by other bishops, *"Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not"?*

That a bishop, having made the solemn promise of "conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America," should believe that he is clothed with authority, by his sole mandate, to create new obligations in Worship and to enforce as Discipline something beyond the requirements of the Protestant Episcopal Church, strikes us as an extraordinary intellectual misconception; but that a bishop, having that curious misconception, should even then *be willing* arbitrarily to invade the peace of a parish and to bring great anxiety to one of his loyal clergy in this manner, strikes us as almost unthinkable. How can we recruit strong men for the ministry when even one bishop so gravely misconstrues his official functions?

For there is not one line of legislation of this American Church to justify the Bishop of Alabama in the requirement that he has first laid upon his clergy and then sought to enforce by appeal to the judicial machinery of the American Church. The Bishop's requirement is not only the assumption of an authority that has not been vested in him, but it is an attempt to reverse and make unlawful a widespread practice not only in the American Church at large but also in the diocese of Alabama itself. In the brief submitted to the Standing Committee on behalf of Mr. Devall it is recited:

"That the practice of 'Public Service' [of laymen] within the altar rails is not only not an innovation in the diocese of Alabama, but was authorized by its traditions, is shown by the fact that it had existed in St. John's Church of Montgomery for fourteen years, and during the episcopates of Bishop Wilmer, Bishop Jackson, Bishop Barnwell, and Bishop Beckwith; and at least up to the presentment of this case by the Bishop to a special committee appointed by him under the old canon, in Trinity Church, All Saints', and Christ Church of Mobile, in Trinity Church of Demopolis, and has also prevailed in the Church of St. Michael and All Angels of Anniston, and probably in others that might be disclosed by inquiry. Furthermore the practice of permitting laymen within the altar rails for the performance of public service in the conduct of the service has prevailed in this diocese without objection from any of the Bishops named, up to the requirements of the present Bishop made at the meeting of the clergy in Anniston, after over twelve years of his episcopate, that it should be abandoned, not because such practice was unlawful *per se*, but because of 'certain rubrical irregularities' which, he stated, prevailed therein."

It is also shown in the brief that the practice is very widespread beyond the limits of the diocese of Alabama, that it has for many years been the accustomed use of the General Theological Seminary, of which the whole number of bishops are official visitors and where Mr. Devall was himself trained for the ministry, and that throughout the country there are organizations of servers or acolytes, gathered from many dioceses and still more parishes, which have never been reckoned as otherwise than thoroughly loyal, and which are under the patronage of many bishops of the Church.

Indeed we can only pronounce it monstrous that an individual Bishop, without being able to cite a single reference to canon or liturgical law that is even alleged to have been violated, should have *the will* to seek to make new law and then to enforce it by canonical proceedings upon his clergy. Papalism at its worst never reached the heights of autocracy that the Bishop of Alabama has claimed for himself.

The Standing Committee heard the case and rendered the only decision that was possible under the circumstances. They held that the case made by the Bishop against the rector of the Church of the Ascension, Montgomery, showed no offense for which he can be tried under the constitution and canons of the Church.

But while this is the only answer that we can conceive being returned under the circumstances, yet we recognize that it is not easy for the Standing Committee of a diocese to find for a priest as against the Bishop. Its members performed their duty, but it was an unpleasant duty and it required courage on their part. Moreover the priest who refused to recognize in his Bishop an absolute monarch who could defy the practice of the Church and legislate, on his own authority, in the place of General Convention, has showed a courage that should be recognized throughout the whole American Church. Mr. Devall has vindicated the rights of the priesthood. Had he failed, the position of rector of an American parish would be intolerable to any man of convictions and of initiative. That it has been most disagreeable to him we can well imagine.

Moreover this incident vindicates the wisdom of the diocese of Alabama in accepting the Provincial System, which it did a year later than most of the dioceses and contrary to the expressed judgment of the Bishop. A priest, tried in a diocesan court, with the influence of his bishop against him, is at a grave disadvantage, notwithstanding the earnest endeavors of the court to be perfectly fair. The clergy of Alabama would have been without the right of appeal to the provincial court had the judgment of their Bishop been accepted by the diocese; and it is not difficult to see that gravely serious results might have ensued to a priest brave enough to refuse allegiance to unconstitutional demands of his Bishop.

It is a sad case, and it is not pleasant to us to treat of it in a manner that compels us to criticise a Bishop of the Church so severely. But where a Bishop so unwisely and so arbitrarily demands an allegiance to himself rather than to the Church, the consequences to the Church, to his diocese, and to his clergy are so serious that we believe the whole force of public opinion ought to be brought to bear—not against him but in defense of his clergy and the Church. The Bishop of Alabama also has made an ordination vow. He has taken the name of God upon his lips in swearing *"conformity and obedience* to the . . . . Discipline and Worship of the Protestant Episcopal

Church." He cannot demand obedience and not render it. He cannot place an interpretation upon the priest's promise that he refuses to place upon his own. Both bishop and priest are bound by the law of the Church. The bishop has no more right to add to that law and compel obedience from his clergy than the rector has to do the same and compel the obedience of his people, or than the Presiding Bishop has to compel the obedience of his brother bishops.

The American Church is a Church of law and order.

The Standing Committee of Alabama has performed a service to the whole national Church and to the whole body of the clergy and laity.

IN sending in a remittance for THE LIVING CHURCH WAR RELIEF FUND from the Junior Auxiliary of Calvary Church, Ashland, Ky., a correspondent explains that the amount was raised by each child's giving a penny for each letter in his or her name.

War Relief Fund

The receipts for the week ending Monday, March 20th, are as follows:

A Member of Christ Church, Woodlawn	$ 2.00
St. Mary's Church, Reading, Pa.	7.50
K. K., Bloomfield, N. J.	10.00
Miss K. Boyles, Orange City, Fla.	5.00
Rev. Dr. F. C. H. Wendel, East Haddam, Conn.	2.50
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L. S. K., Hartford, Conn.†	20.00
A Friend, New Brunswick, N. J.‡	25.00
"H. W. Nelson" ¶	50.00
Total for the week	$ 265.50
Previously acknowledged	$21,572.50
	$21,837.00

* Relief of Belgian children.
† Belgian relief.
‡ Work in Paris.
¶ One-half for Paris; one-half for Switzerland.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

S. X.—(1) That He proceeds from both the Father and the Son.—(2, *a* and *b*) Yes.—(3) Yes.

FOR MARY'S DAY

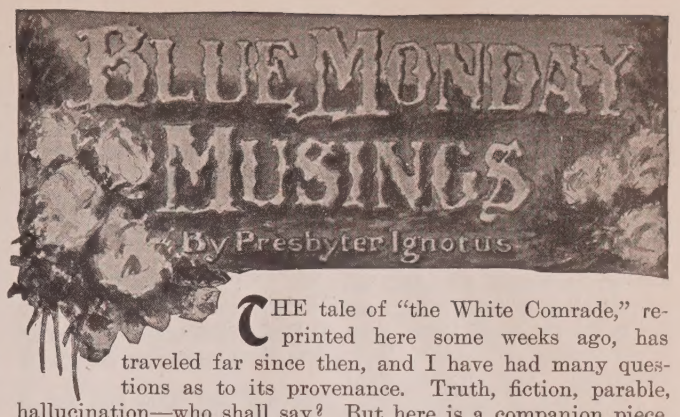
Just as the breathless spring arrives
And crocus faith responds,
Climbing its wint'ry bonds,
Comes Mary's Day; and with a smile deprives
Lent of its somber light,
And clothes God's House in white;
Comes Mary's Day, and Lent of purple shrives.

Lilies and promises! Eager, we pray,
And gaze with wistful heart,
And would we'd walked apart,
With God, like Mary, on her quiet way.
Yet Lily Maid, you knew
Somewhat of sorrow, too!
Yet you are glad—for all, to-day—your Day?

J. F. S.

A PROPHET'S VISION

THE GREAT calamity and danger of Europe to-day are the enormous armaments. No honest statesman can say that he sees in the present attitude of politics the necessity of war. No great Power is threatened. There is no menace to peace that could not be immediately dispelled by a firm protest of the peacefully disposed majority of nations. There would be, therefore, no danger to any people, but a vast and immediate gain to all from a general disarmament. It need not be simultaneous. It is idle to say that France fears an invasion from Prussia or Prussia from France, and an honest understanding among the western nations would help keep the peace from the eastern side. Why then is this awful waste of youth and treasure continued? I believe from no other motive than to sustain the waning power of kings. Armies are to-day only useful in Europe to overcome the people in peace, or by groundless wars to divert their attention from domestic misrule. With the disappearance of great armies, the welfare of the people would become the only mainspring of national action, and that false and wicked equilibrium by which the interest of one man weighs as heavily as those of millions of his fellow creatures would be utterly destroyed.—*Life and Letters of John Hay.*



THE tale of "the White Comrade," reprinted here some weeks ago, has traveled far since then, and I have had many questions as to its provenance. Truth, fiction, parable, hallucination—who shall say? But here is a companion piece, by E. B. Osborn, which makes no claim to other actuality than that of creative imagination, and yet is truly true. Who that loves France, our ancient friend, and the Maid of France, can read it unmoved?

"THE MAN AND THE MAID

"When he came to himself again a new and rather humorous notion was the beginning of a curious little game of consequences. He was resting in a grave, not a bed. Consequently, he need not be in a hurry to get up. Consequently, he might just as well lie easy until he remembered the lines some old Johnny had written about being in one's grave.

" 'The grave's a fine and private place,
But none, I think, do there embrace.'

Natty lines; very grateful and comforting. Nice business, though, that a fellow couldn't come home on short leave without some silly ass trying to bury him alive in the garden. Rather a messy kind of a practical joke, to say the least. Good thing the top dressing hadn't been laid on well and truly. He could feel the night air stirring, and certainly had one arm free. Consequently, it would be easy to wriggle out in time to prepare some frightfulness for the joker. Consequently—

"Suddenly he was wide awake and quite clear as to what had really happened. He must have been lying there, far out in front of the trench, for a good many hours. It was the right wheeze, no doubt, to get out in front. The Boches had long ago tumbled to the dodge of taking up a position behind the trench. And thinking out a plan to snipe the sniper, the great thing was to choose a spot which he personally would dismiss from his mind as utterly unsuitable—so that he wouldn't trouble to go over it carefully with his field-glasses as often as he ought. In all such games it is the obvious that is overlooked, as in the case of the old gentleman who couldn't find his spectacles because he'd pushed them up on his forehead. He had dug himself in very carefully in a rather bald place, covering himself up completely with some of the earth removed, and scattering the rest about the landscape. And, after all, there was just a chance that the game had been a draw. He and the expert in the wrecked spinney had fired simultaneously—Gussie, as the fellows called him for some unknown reason, had certainly scored an inner, but he might have been badly hit himself. Ah well, it was too late to worry over such trifles, one man more or less on either side wouldn't win or lose the war. It was to be hoped, however, no risks would be taken to retrieve him. It really wasn't worth while; he could not feel his legs and had no pain whatever, which is always a bad sign. The best way of killing time was to go to sleep again; the second best, if sleep would not come, to go on thinking pleasant thoughts! For example, to try and "think up" (as his kiddy brother used to say) the faces of all the pretty ladies he had ever admired. No sooner said than done—hey presto!—for there was a girl's face in the dusk not two feet away from his own. Deepset brown eyes; a white chin, dimpled yet determined; set lips that looked like a thread of scarlet; a bright brow under dark tresses, suggesting a silver crescent-moon. All the features lit up from within by a secret, solemn joyousness. It all seemed faintly familiar—near enough now, but a long way off yesterday. Who could she be? Who could she have been?

"He (in a whisper)—Jolly of you to come. Would you mind very much if I asked your name?

"She—Which name—the old one or the new? Ah, well, you'll know both of them a little later on. But not now. You Englishmen are so impatient.

"He—Anyhow I know something about you. I knew at once you were a French girl. But not by your accent—you must have lived a long time in England to speak English so well.

"She—Indeed, I never visited England in my life!

"He—Then you can't say 'Buffalo Bill's Wild West Show.' They never can.

"She—Buffalo Bill's Wild West Show.

"He—That certainly puts you one up. . . . But it's most awfully good of you to come and talk to me. It's been frightfully lonesome in this No-Man's-Land between the trenches. But it's not safe, and

you must go away at once, please. The Boches might send up a star-shell at any moment.

"She—They can't hurt me when I'm on duty. Nobody can hurt me now; I come and go in safety, wherever I like, in all this dear, dear countryside, by night or by day, it matters not. I've just been over in the spinney yonder, and you might like to know that the German, who was ambushed there, won't be able to kill any more of your friends. You shot him through the head.

"He—He scored an inner, and I found the bull's-eye. It's good to know that. But how in the world, you wise and wonderful creature, did you succeed in—well, it beats me, I give it up!

"She—Can't you guess what I am?

"He—A friend of England anyhow.

"She—Quite right. But I must tell you that it was not always so. In the old days I looked upon all Englishmen as deadly enemies to my country and myself. Now I love them as well as I love my countrymen. You can guess why?

"He—Yes, I can guess why. But who and what you are is beyond my powers of guessing.

"She—I see you must have a little help. Let me lift up your free hand—no, you can't do it yourself!—and hold it against my heart, as the village fortune-tellers do, and then perhaps you may begin to make discoveries.

"He (finding her hand rather rough and none too small)—I have it. You're a nurse in a hospital where the nurses have to do all the rough work. My cousin Lois found, rather to her disgust at first, that there was mighty little tea and flirtation in a nurse's life at a field hospital. She saw herself reading poetry most of the time to interesting young wounded officers and looking decorative in a dim light. And she had to specialize on scrubbing floors and washing soldiers' shirts and socks, which was not the dear girl's métier by any matter of means. . . . Good heavens! What in the world are you wearing?—it feels like a steel cuirass.

"She—So it is. The breast-plate of my best suit, the same that I wore at Patey.

"He—Pageants used to be popular in England before the war. They were a bit overdone at last. But I never knew you had them in France. . . . I wish you'd tell me who you are. I'm feeling too tired to think it out. Much too cold and tired.

"She—You'll be better very soon, and then you'll remember. Listen to me, and I'll make you a picture. . . . At Patey I wore white harness of plate, so that the enemy behind their stakes thought me a flame of silver fire. I was girded with the sword with five crosses on it, which was found in the Church of St. Catherine of Fierbois behind the high altar. It was in the scabbard of crimson velvet, which was given to me afterwards by the priests of Fierbois. I rode a great white horse, a very hot-tempered beast, and carried my great white banner of the cloth called boccassin, with silken fringes, and having painted on it the world between two tall angels and the words 'Jhesus Maria,' so they told me, but I could not read them. I carried the banner myself, and did not draw my sword, for killing poor soldiers is no work for clean maidenhood. And, according to my custom, I rode into battle bareheaded, as you see me now.

"He—As I shall not see you much longer, I fear. How dark it is, and how cold!

"She—I was seen in that glorious guise, on the morning of an undying day for France, by an ancestor of yours behind the enemy's palisade—we came on the archers before they had had time to make array. Later on I saw him among the prisoners, and a cruel French man-at-arms had smitten him on the head with a gisarm and left him on the ground bleeding, and a-dying. By my baton! I was both angry and sorry when I saw what had been done to him by a man-at-arms in my command. I dismounted and took his head on my knee, and comforted him as well as I could (not knowing much of his language then), and besought him to pray, if he knew a prayer. But what he said and sung, crooning it at my knee like a little child, though big and black and bearded, was praise as well as prayer. It began:

"'I sing of a maiden.'

"He—Strange! I seem to remember it all.

"She—And presently you will remember me, known as 'The Maid' before I perished in the cruel flames. Let there be music and the song shall be sung for you, for I well see you are too far spent to sing it yourself.

"(Music is overheard. Faint and vague, to begin with, it gradually gathers power with sweetness, and presently runs on in articulate syllables, each distinct and dulcet-clear as the sound of an amber bead falling in a silver basin.)

"She—Thus saith the music—

"'I sing of a maiden
That is makéles:
King of all kings
To her sonne she ches.
He came all so still
Where His mother was
As dew in April
That falleth on grass:
He came all so still
To His mother's bower
As dew in April
That falleth on flower:
He came all so still
Where His mother lay
As dew in April
That formeth on spray.
Mother and maiden
Was ne'er none but she:
Well may such a lady
God's mother be.'

"He—Yes, I know now. You are the Maid, who was also called Jeanne d'Arc. Warrior-maiden, soldier-saint, eyes that remember and hands that forget—would I could live to fight on under your white banner! We burnt you for a witch and laughed at your anguish, and yet you can forgive us. (His eyes close.)

"She—I am she, as in your heart you knew all the time. Friend of mine, friend of France, friend of all who have taken the cross for this crusade—be happy. The hour of happiness is upon you even now. The straight gate of mortality is already opening for you, aye, and for many another to-night. I must use my wings and go with all speed to the French lines."

JESUS' WORDS: A LENTEN STUDY

BY ZOAR

HAVING resolutely put aside general reading during Lent and given ourselves to the study of God's word, many are the plans which come to our mind as to how best to study that most important and vital subject. It is not the writer's presumptuous aim to tell far more experienced Christian scholars than she is, how to do it. If she sends this suggestion, it is with the hope that it may reach some dear, simple heart who will also try to make a special study of our Lord's work during this Lent.

It is but begun, and already we realize that there are depths which we cannot hope to fathom in these Forty Days, but oh! how intensely interesting and helpful it is, and promises to be! Our plan is very simple: With the help of the Harmony of the Gospels, we look for, *study,* and *write down,* in a special note-book, the very words of our Lord; in the left margin the chapter and the verse, in the right margin, to whom the words were addressed, using red and black ink to have His words stand out more clearly. Thus:

St Luke 2:49	And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?	To Mary and Joseph

The next are His words to St. John the Baptist; then follow His answers to Satan in the wilderness; then comes His call to all:

St. Matthew 4:17	Repent: for the kingdom of heaven is at hand.	To all

We have but begun this study, but we find it so absorbing, we see such wonderful possibilities in it, that we feel the need of sending out the call to all who care for the suggestion: Come, let us study *Jesus' words* together, you and I, dear reader, in the quietness of our Lenten retreat, ere the day's work begins or ere we retire to our well-earned rest; let us thus draw nigh to God, and He will draw nigh to us, as our prayer goes up to Him: Speak, Lord, for Thy servant heareth.

LENT'S THREEFOLD APPEAL

EVERY duty to be performed, every responsibility to be met, every privilege to be enjoyed, requires three steps—each step the result of an appeal to man's nobler nature; a proper response to which brings success in life, while refusal to heed its voice spells failure.

The first appeal is made to your Conscience—to rouse the sense of duty—to make you take the first step and say: I ought to do it.

The second appeal is made to your Ambition—to give you confidence—to make you feel equal to the task—to make you take the second step and say: I can do it.

The third appeal is made to your Manliness—to lead you to consecrate your talents, your time, your thought, your money, to your task—to make you take the third and all-important step and resolve: I will do it.

This threefold appeal gives Lent its meaning—a season devoted to "making things right"—to giving your life "a new start"—to the application to your religious nature of general principles, recognized as valuable in every sphere of life. Without this appeal, Lent has no meaning.—*St. John's Bulletin.*

CONVOCATION OF YORK IN SESSION

Preliminary Retreat of Two Days Conducted by Archbishop

DEATH OF SIR GEORGE MARTIN

The Living Church News Bureau
London, February 29, 1916

A TWO days' retreat for the whole of his clergy was held by the Archbishop of York at York Minster week before last, preceding the session of convocation, and nearly six hundred clergy of the archdiocese obeyed the summons formally issued in December. The subjects of the Archbishop's deeply earnest addresses were Repentance, Renewal, and Rebuilding. The English Church, on her human side, had failed, he said; she had not as a body "witnessed to Christ's passion for the souls of men." And the Archbishop attributed the main cause of this failure to a reluctance or refusal to be guided by the Holy Spirit of God. They must, first, as clergy, care more for their own souls, hold more steadily to prayer, to meditation, and to an annual retreat. They must rebuild their lives from within. As to the rebuilding of the Church, on her human side, he insisted that things cannot go on as they are. There must be more reality in public prayer, and the spirit of worship. The Archbishop spoke out plainly, as, of course, it was his duty to do, about the urgent necessity of restoring the Lord's own service of the Holy Eucharist as the chief act of worship; "for there the spirit of worship is most fully shown." It should be an hour late enough for tired workers to attend and yet early enough to keep the Church's ancient principles of fasting. Then in the teaching there must be a revival. The clergy must read and study and think. Finally, the spirit of the nation must be rebuilt on the one Foundation—Jesus Christ. Such is a very brief outline of the Archbishop's addresses. No doubt this retreat was the most memorable gathering of York clergy in many generations.

On the following day convocation of York assembled for the winter group of sessions. The President, addressing the members of both Houses in full synod, dwelt on the proposed Church mission to the nation. The Archbishop was certain that everywhere men were feeling for the future of the world and civilization the need of a new and changed spirit, which must come from within and from above. In other words, the shock of the common conscience was forcing open the door to religion and the claim of God. At such a time they must all feel that the Church was faced not only with an overwhelming responsibility, but with a great opportunity. They must summon all their resources of faith and unity and dependence upon the Holy Spirit to give before the nation witness of Christ and His place in human life for which the times were waiting. They would have multitudes of men coming back from the war, and they must have the Church revived, quickened, made more real and brotherly—ready to receive them in the difficult days that were coming, "when the old order would be gone and the duty would be laid upon the nation of seeking a new order in a new world."

Joint Session

In the Upper House the Bishop of Liverpool called attention to the present shortage of clergy, and asked the Houses to consider how it might be met, in a way, by the increased use of laymen. As to the suggestion that they should combine small parishes, the difficulty did not come from themselves, but from the laity. The House resumed its sitting on Prayer Book Revision. A resolution was passed earnestly commending the proposed Church mission to the prayers of the faithful and the united efforts of the Church.

Upper House

In the Lower House the Committee on Social Purity presented a report, regretting the decline in the birth rate due to the restriction of the size of the family among the upper, middle, and artizan classes. They suggested that after the war there should be a Government inquiry into the whole subject. The committee also deprecated the increase of divorce and of juvenile crime. The House sat in committee on the subject of Prayer Book Revision. A resolution was adopted expressing the opinion that the evangelization of China calls for immediate and most energetic action. Convocation was prorogued until May.

Lower House

The House of Laymen of the Northern Province met at York concurrently with the sittings of convocation. The House resolved, on the motion of Viscount Halifax, that "the primary duty of the clergy at the present time is not to act as combatants in the war, but to fulfil the spiritual duties of their vocation, whether among the King's Forces or in their own parishes." Sir W. R. Plummer (Newcastle) moved a resolution, which was carried, impressing upon the laity the duty of citizens to subordinate private interests and political or industrial theories to the supreme necessity of securing national unity in prosecuting the war and to practise personal and domestic economy in the national interests. An amendment to add "ecclesiastical theories"—presumably to promote the "combatant clergy" agitation—was defeated. Among other adopted resolutions was one emphasizing the duty of Church people to do their utmost to strengthen the Church in giving its witness to the Lordship of Jesus Christ in national and personal life; and to coöperate in the proposed Church mission.

House of Laymen

The Bishop of Liverpool, in his diocesan conference address last week, dealt with the clamor in some quarters for the enlistment of the clergy as combatants in the war. He had been inundated, he said, with letters, pamphlets, and newspaper cuttings, passionately calling upon the bishops to allow the clergy as combatants.

Failing Supply of Clergy

He pointed out that, quite apart from the question of men with ministerial vows upon them leaving their spiritual functions to bear arms except at the imperative call of the State (as in France), there was another important aspect of the matter which needed to be faced. The supply of clergy was gradually drying up at its source for the time being. At Oxford and Cambridge the number of undergraduates in residence had fallen from 3,000 to about 500 in each university. Nine of the theological colleges were closed. Three clerical hostels in the Northern Province were suspended for lack of men. Last year the number of deacons ordained dropped from 688 in 1914 to 521. This year the numbers would be far less. Yet clergy were never needed more. What could be done to give them the help that was needed? The Bishop thought (as he suggested in convocation) that they would have to fall back upon the laity and increase the number of licensed lay readers.

Sir George Martin, the famous organist of St. Paul's and a well-known composer of Church "services," has passed away. He had been in failing health since the autumn, and was only just able to be about to conduct the music at the Cathedral on the Feast of the Conversion of St. Paul; that was the last time he presided at the organ.

Death of Sir George Martin

Sir George was born at Sambourne in Berkshire in 1844, and was eventually taught the organ by his future predecessor and superior at St. Paul's, Mr. (afterwards Sir John) Stainer, then organist of Magdalen College, Oxford, who also gave him lessons in composition. He became organist of Sambourne parish church and later private organist to the Duke of Buccleuch at Dalkeith. He received the *Mus. Bac. Oxon.*, became a Fellow of the College of Organists, and in 1883 the Archbishop of Canterbury conferred on him the Lambeth degree of Mus.Doc. His connection with St. Paul's began in 1874, at the beginning of the reform there under Dean Church, when he was appointed master of the choristers. He became deputy organist in 1876, and organist when Sir John Stainer resigned in 1888. He was for many years teacher of the organ at the Royal College of Music, and also at the Royal Academy of Music. His work as a composer was chiefly confined to the production of music for the Holy Eucharist—*Martin's in C* being widely in use—and of settings for the principal musical parts of the daily morning and evening offices. His most important composition was the *"Te Deum"* sung on the steps of St. Paul's at the diamond jubilee of Queen Victoria in 1897, for which he was knighted. Sir George Martin was a great choir trainer and a skilful and accomplished executant on the organ, but he was too much of a "Victorian" to identify himself with the new movement which is so full of promise for Church music reform. He did not seem to be at all in sympathy, as Sir John Stainer came latterly to be, with the glorious Plainsong Revival; nor did he go in for the great works of the English masters of the sixteenth century. It is most earnestly to be desired that under his successor, whoever he be, there will be inaugurated a different *régime*, and that St. Paul's will advance and give a splendid lead to the Cathedrals that are still unreformed. Only ritual music of the ancient traditional order and modern music of the highest standard and choicest character should be heard and offered in divine worship in such a great Cathedral church as St. Paul's.

In some things Sir George Martin had the spirit and the ideas of a true music reformer. He held quite rightly that one weak point at the churches is in regard to the hymns. "We use," he said not long ago, "an absurd number of hymns, and the result is that the solid and dignified hymns and tunes are lost sight of in a crowd of sentimental and trivial compositions. Under such conditions sound musical taste cannot become general." May he rest in peace! The funeral took place at St. Paul's on Saturday, and the body of the late organist was laid to rest in the crypt at the foot of the grave of the celebrated music composer, Sir Arthur Sullivan. There was a large congregation, including such distinguished musicians as Sir Hubert Parry, Sir Walter Parrott, Sir Frederick Bridge (Westminster Abbey), and Dr. Terry (organist Cardinal Bourne's Cathedral). At the organ, in succession, were Mr. Macpherson, deputy organist; Dr. Marchant, and Mr. Sidney Lovett.

Mr. R. J. Campbell, late of the City Temple, was ordained deacon in the Pro-Cathedral, Birmingham, on Thursday, the

Ordination of R. J. Campbell

Feast of St. Matthias. There was an Orangemen's protest to the Bishop of Birmingham on the ground that Mr. Campbell had recently expressed his belief in the Mass, Prayers for the Dead, and Purgatory. The Protestant "Church Association" also lodged a protest against the ordination of Mr. Campbell.

The sermon was preached by Canon James Adderley, who began his address to Mr. Campbell as follows:

"Dear brother, whom it has been my privilege to know and love for many years, you have an advantage over us in that God the Holy Spirit has so clearly shown you that He is with you and was calling you, long before you were asked the question in the ordination service."

The preacher laid stress on the duty of the one admitted to holy orders having convinced himself of his true vocation, to follow it, though it might mean the surrender of personal preferences, and belief in his own powers, such as that he was an eloquent preacher, a clever man, a man fit to fill a special position. Cardinal Manning, said Canon Adderley, deplored that his clergy were too often "sacrament-mongers," but there was something worse than that—namely, a "sermon-monger."

The Rev. R. J. Campbell preached his first sermon after his ordination at Birmingham Cathedral last Sunday night. Long queues of people stood during the heavy falling snow for three-quarters of an hour waiting to gain admission to St. Martin's. His sermon was mainly on lessons of the Great War.

In Canon Adderley's new book, *In Slums and Society*, consisting of reminiscences of old friends and amusing anecdotes, mention is made of Mr. Campbell, who is described as his greatest friend amongst Protestant Dissenters, and he concluded his reference to him as follows:

"Since I wrote the above Mr. Campbell has come back to the Church. . . . I am not surprised. I remember wondering whether he was on his way back as I looked at his weird, white head in the midst of incense at Stanton's funeral, and what he wrote to me after that service made me sure I was right."

Canon St. J. B. Wynne Willson, master of Marlborough College, is to be the new Dean of Bristol.

J. G. HALL.

EFFICIENCY

(Suggested by Job 28:12: "Where shall wisdom be found"?

In the earth we have sought, in the shops we have wrought,
We have delved in the old and the new;
We have labored and sweat, and the end is not yet—
But our guns shoot straight and true.

We have drudged, we have moiled, we have struggled and toiled,
And the search was in vain, meanwhile;
But we gained what we could, and our gain was good—
For our guns carry full twenty mile.

We have wakened and slept, we have suffered and wept,
And it brought us no nearer the goal;
We have striven and tried, we have bled and died—
And our guns drill through to the soul.

We have followed the waves, we have dug our graves
On the top of the far-off hill;
If we have not found—still, we conquered the ground,
And we know, now, how to kill.

We have fought through the years, we have fought through the tears,
And this is the triumph we won;
We can test right and wrong by the hell-shrieking song
Of our latest and bloodiest gun.

Ah, we strove to be wise, and we strove in such guise,
That at last we achieved, which was well;
We know how to rejoice in the hideous voice
That screams from the shrapnel and shell.

So we rant and we rave; but the cry from the grave,
And the cry from the blood-soaked sod
Seems to say, through the slime, "Ye have wasted your time,
The beginning of Wisdom is God!"

ROBERT S. GILL.

YOU ARE a witness for Christianity, and yet you priests of God can lead no man nearer God than you have reached; you can teach him no more than you have experienced, than you have believed. I have never had a priest come to me and say, "Send me where I won't be known so long as I can make God known." Few priests have a passion for witnessing for Christ as an artist has a passion for painting, a musician for music. Until Christianity has the best of our love and the best of our lives it cannot be effective against the passions which characterize this age.—*Bishop Woodcock.*

HELPING BRITISH PRISONERS IN GERMANY

MUNICH, February 5, 1916.

I VERY much appreciate the one pound sent you from a correspondent in England for the work which I am trying to do among the English here.* I will give it, with what more is necessary, to a heavily wounded little Scotchman of the "Black Watch" who is in the Ingalstadt hospital and is soon to be exchanged. Of course his expenses are paid and he is made as comfortable as possible for the trip. But there is so much more than bare necessities needed in such cases, and a little available money will be a real blessing. The man has lost one leg about six inches from the hip, and has had his jaw broken in two places by a rifle shot. The German surgeons have mended it from the inside with a sort of silver frame which is no more visible from the outside than a lower set of false teeth, and all disfigurement has been corrected. He can talk plainly and eat. He showed me, with great feeling, a beautiful letter he had received from his wife in Scotland, whom, strangely, he had been afraid to tell of his sad condition. She would stand by her poor, dear, brave boy as long as he lived, she wrote.

Another poor fellow of the Highland Light Infantry lies in the next bed. He also has a compound fracture of the jaw, one eye gone, and serious disfigurement. His head is all bound up, and he is a long way from recovery. He wept like a child during the prayers.

It is hard for one who does not come into direct contact with such men to appreciate their misery and the *great* consolation of the Church.

Yesterday, February 4th, I held five services at Ingalstadt, one on each of the three floors of the big Lazarette, one at the camp for wounded prisoners, and one at a fortress outside of the town where there are English officers. In every case the sacraments and prayers were highly appreciated and filled a great need.

If some of the letter-writing, partisan critics knew one per cent. of what they are complaining about, I think they would feel rather ashamed, as they are doubtless good people and mean well. In the matter of any personal partisanship in my own case, I come into so much and so close contact with the individual, his common humanity, feelings, and sufferings, that I cannot be partisan and cannot long forget that I am first of all a priest of the Church whose office is for humanity. Personal contact also teaches me that the "sides" on which men fight are so much a purely instinctive family matter, in which each is loyal to his own, that it does not move me to partisanship. If a man's family calls for help, he helps, and asks questions afterwards, or not at all.

The question of the ultimate responsibility for the war, which is the great and comprehensive atrocity, is a question as to which set of politicians tell the whole truth, and that question is so involved that it cannot be easily settled; much less from *ex parte* statements and accounts in newspapers.

Apropos of your fine editorial, "We Will Not Hate," it is strange to what degree that attitude of hatred of the individual who disagrees or sympathizes with the opposite side is confined to Americans and newspapers. The men in the fight, or prisoners, well or wounded, do not seem to share it, no matter what side they are on. The wounded English show me many letters from home whose spirit is not unlike that of the mother of Lieutenant ——, making heartrending inquiries for her missing son (who is probably dead): "Truly these are terrible days for *all* mothers, German as well as English." An appreciation of the situation which personal contact and suffering gives, seems to be what the American "hater" lacks.

Again expressing my appreciation of the English correspondent and the pound, and with apologies for this long note, I remain, Cordially yours, W. E. NIES.

* This refers to a contribution of £1 sent from England through THE LIVING CHURCH WAR RELIEF FUND and marked for Archdeacon Nies' work at Munich in recognition of his services to British prisoners.—EDITOR L. C.

A PRAYER FOR PRISONERS OF WAR

BY REV. R. B. NEVITT

O LORD Jesus Christ, who Thyself didst lie in the prison-house; Hear, we beseech Thee, the sorrowful sighing of the prisoners and let it come before Thee: and forasmuch as they are galled by the yoke of imprisonment, grant them also release from the bondage of sin; who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.

STEPS TOWARD WORLD CONFERENCE

New Plans Set Forth by North American Conference

DEATH OF MR. F. C. HUNTINGTON

New York Office of The Living Church
11 West 45th Street
New York, March 20, 1916

THE North American Conference, which met last January at Garden City, on March 17th issued its revised plan of procedure in preparation for the World Conference on Faith and Order, which has been planned with the hope of uniting Christendom. As the January meeting was about to adjourn, directions for revising the organization plan were given to a special committee. The final form of the organization plan, as revised by the special committee, is now made public for the first time.

In the first place it provides that a council of the commissions or committees be formed, each denomination's representation in the conference being known as a commission or a committee. The council shall be convened by a delegate named by the commission of the Protestant Episcopal Church, or several delegates may act, unless ordered otherwise by the commission. The delegates who respond, whatever their number, shall be considered competent for the transaction of business, and absolute unanimity shall not be necessary in the determination of the council, although the council is instructed to strive for absolute unanimity. Each denominational commission or committee shall proceed, with such expert assistance as it may think fit, to formulate the proposition of faith and order which it considers to be held in common by its own communion and the balance of Christendom, and also that upon which it stands apart from other communions. Two or more commissions or committees or other official representatives may unite in so formulating their faiths.

The council shall select a board of advisers. Care shall be taken that the "denominational families" be adequately and justly represented on the board, although it will not be necessary than an adviser be chosen from each communion of Christendom.

The propositions of Faith and Order, formulated by the several commissions, committees, or other official representatives, shall be referred to the board of advisers, who shall select the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization.

As each successive communion associates itself with the movement for a World Conference, its commission or committee will be asked to formulate its own statement of faith. The council, to which will be added representatives of other communions as they come in, will increase the number of members of the board of advisers as circumstances require, and the board shall continue to "coördinate" the faith statements of various communions as they are received.

Whenever the council deems it opportune, the board of advisers will be invited to state questions of Faith and Order for consideration by the World Conference, and when the board reports the council will formulate questions for submission to the conference for discussion.

The council will have the power to designate the time and place for holding the conference, and to make the necessary arrangements. When this call is issued for the conference, and when the council issues other communications, relative to the conference, they will be delivered to the participating communions, either by the council or some agency authorized by it.

Each participating communion is to appoint its own deputies to the conference in its own way, but the basis of representation in the conference will be determined by the council at the time the conference call is issued.

Amendments to this plan may be proposed to the council by any commission or committee or other official representative, and may be approved by the council either in the form proposed or with amendments.

Death of Mr. F. C. Huntington

Mr. Francis Cleaveland Huntington, son of the late Rev. Dr. Huntington, died on Wednesday, March 15th, at the Post-Graduate Hospital, following an operation. Mr. Huntington was fifty-one years of age. He was graduated from Harvard in 1887, and subsequently from the Harvard Law School, and began the practice of the law in this city.

He was active in a number of clubs and social organizations; formerly First Lieutenant, Squadron A, N. G. N. Y.; a member of the executive committee of the Citizens' Union; a former member of the New York State Prison Commission; a member of the Bar Association.

Mr. Huntington was deeply interested in the Church Pension Fund. He was a prominent member of the diocesan convention, and actively engaged in parochial activities. In all these associations he will be greatly missed, and the loss of his intelligent coöperation will be keenly felt in many circles.

Funeral services were held in Grace Church, Broadway and Tenth street, on Saturday morning, March 18th, Bishop Greer, Bishop Rhinelander, and the Rev. Dr. Slattery, rector of the parish, officiating. Interment was made at St. James, Long Island.

Some Large Bequests

After bequeathing various sums of money to relatives, employees, and friends, Miss Serena Rhinelander, who died June 11, 1914, left $50,000 to the Church of the Ascension, and like amounts to St. James' Church and the Children's Aid Society. The New York Eye and Ear Infirmary received $10,000.

By the will of Mrs. Mary Van Nest Jackson, who died February 19th, St. Mary's Free Hospital for Children will receive $80,000; Trinity Chapel Home and St. Luke's Hospital, $25,000 each; and the House of Mercy, at Inwood-on-Hudson, and Trinity College, Hartford, Connecticut, each $10,000.

The will of Alice Warren Marescau, who died on August 30, 1915, at the Parish of St. Andrew, on the Island of Jamaica, was filed for probate on March 17th. Her residuary estate is bequeathed to the Bishop of New York, to be used for such Church purposes as in the discretion of the Bishop seem proper. The testator directs that her body be buried in the family vault at the Golden Gate Cemetery, Oakland, California.

Quiet Day for Woman's Auxiliary

Fully four hundred members of the New York diocesan branch of the Woman's Auxiliary observed a quiet day in St. Thomas' Church, Fifth avenue and Fifty-third street, Manhattan, on Thursday, March 16th. The Rt. Rev. Dr. William F. Faber, Bishop Coadjutor of Montana, celebrated the Holy Communion, assisted by the Rev. Dr. Ernest M. Stires, rector, and other clergy of the parish.

Bishop Faber made five addresses during the forenoon and afternoon sessions. The subjects were, Work, Opportunity, Workers, Ability, and Rewards. They were discussed in plain and direct style.

Junior Clergy

The March meeting of the Junior Clergy Missionary Association was held at Trinity School, New York, at the invitation of the Rev. Lawrence T. Cole, D.D., headmaster. Two very striking accounts of missionary work were presented by the Rev. Dr. C. S. Reifsnider of St. Paul's College, Tokyo, Japan, and the Ven. W. S. Claiborne, Archdeacon of East Tennessee. The revised constitution and by-laws was adopted. Hereafter, by unanimous vote at the annual meeting in May, the president and vice-president are eligible for reëlection, provided that neither office shall be filled by the same person for more than three consecutive terms. The secretary and treasurer may be reëlected indefinitely, by a majority vote.

Church Periodical Club

The regular monthly meeting of the Church Periodical Club will be held in the parish house of the Church of the Heavenly Rest, on Monday, March 27th, at 11 o'clock. The speaker will be the Rev. Charles E. Betticher.

Provincial Social Service

The Provincial Commission on Social Service of New York and New Jersey met for organization February 29th, at 281 Fourth avenue. The commission added to the members appointed by the president of the synod executive secretaries of social service in the dioceses of the province, and the secretary of the joint commission, and also requested the appointment of representatives of each of the social service commissions in the province. Bishop Matthews was elected chairman and the Rev. Augustine Elmendorf secretary and treasurer. The next two meetings will be in conference form, one to be held May 24th, at Elizabeth, N. J., in connection with a conference on "The Church and the Immigrant," and the next meeting in July at Geneva, N. Y., with the conference on "Church and Country Work."

Lectures on Unity

The first of the series of lectures given under the auspices of the women's committee of the Christian Unity Foundation, was held on Tuesday, March 14th, when the Very Rev. Dean Grosvenor read a most interesting and illuminative paper on "Comprehensive Unity." The lecture on March 21st was by the Rev. John Howard Melish, on "Unity in Diversity." On the following Tuesday, March 28th, the Rev. Dr. Ernest M. Stires will speak on "A Basis for Unity and a Method."

AT EVENTIDE IT SHALL BE LIGHT

Oh, hearken, hearken, for the air is still;
The deepening vault takes on a darker shade
Where all the west, in fiery splendor laid,
Burns like a great rose-window, and the shrill
Sweet woodland choristers from hill to hill
Make antiphone: from where the flock has strayed
A bell chimes sacring, and well arrayed
As altar-lights the stars at distance thrill.

A cloistered sanctity is everywhere;
All things are rapt in deep communion,
While heavenward, up the invisible altar-stair,
Like incense-clouds the general praise is blown,
As tho' some archangelic thurifer
Swung the orbed earth before the immanent Throne.

H. Buchanan Ryley.

True joy is a sincere and sober motion.—*Seneca.*

LENT IN BOSTON

Its Growing Observance Among the Sects

THE NEW HEAD OF THE COWLEY FATHERS

The Living Church News Bureau
Boston, March 20, 1916

ALTHOUGH the prince of the power of the air seems determined to do his utmost against the attendance of the faithful in church this Lent, it can be gladly said that his campaign has not been a success. On Ash Wednesday afternoon Boston experienced a blizzard; it has snowed nearly every day since then, and on Wednesday, March 15th, one of the worst snow storms and gales of the year visited New England. We have had over seventy inches of snow this winter and it lies deep even in city streets to-day. But various causes have combined to stimulate devotion, so that, to judge from the attendance at services, Lent is being well kept this year.

No doubt the forthcoming week of prayer and preaching, fixed for Passion Week, has done much to arouse Church people. On the First Sunday in Lent, at 4 o'clock, the Cathedral was crowded at the Bishop's service of preparation for and explanation of what is hoped for in Passion Week.

Mention has already been made, a fortnight ago, of the Lenten preachers and services at the Cathedral. A large number of the people are following the *Daily Readings and Prayers for Lent*, compiled by Dean Rousmaniere. In not a few parishes the sermons will follow the outline therein suggested. The weekly topics are: "The Supremacy of God," "Christ the Way to the Father," "Prayer," "The Son of God," "Repentance," "Union with God." For each day there is a Bible text, then a quotation from some spiritual guide, then a prayer. The selections are wonderfully varied, rich, and inspiring. There can be no doubt that the faithful use of this compilation will bring abundant blessings.

Services at the Cathedral

The Bishop has set forth the following beautiful "Prayer of Preparation," suggested for use by individuals; or in the congregation to be said either by the priest alone or by minister and people together. The prayer was written by the Bishop with the purpose of the mission in view.

A Prayer of Preparation

"O Heavenly Father, whose Light and Love search the depths of men's hearts; Prepare us, we pray Thee, for Thy coming. Fill our souls with humility, as we remember before Thee the things we ought not to have done, and the good things left undone; And as we come to Thee for forgiveness, purify our thoughts, strengthen our wills, kindle again in us the spirit of devotion. And, above all, lift us unto Thy very Presence, that, consecrated, anew to Thy service, we may, with gladness and serenity, follow in the footsteps of Him who came, not to be ministered unto but to minister, Thy Son, our Saviour, Jesus Christ. Amen."

From every side come indications that a busy and helpful Lent is provided for. To Bostonians a very significant fact in these days is the observance of Lent to an increasing degree among the bodies of Protestant Christians. Here, where once upon a time even the observance of Christmas was taboo, it is surely a delight to see all sorts and conditions of people making an effort to keep Lent. It must inevitably result in deepening their spiritual life and by so much will have its due reflex effect in the Church too. It is said that never before have these our separated brethren so widely observed Lent. They are recognizing more and more the venerable wisdom of Mother Church in setting apart these forty days in order to lengthen the cords and strengthen the stakes of our spiritual life, even though they may express it in other words. In these days of "practical efficiency and spiritual shallowness," as one writes, the need of Lent is generally recognized.

Lenten Observance Among the Sects

Among Congregationalists the keeping of Lent is perhaps most widely observed. "Not fasting, but simple living; letting up on secular activities a little; giving time to meditation and reading on suitable devotional topics and added church services and sermons may be said to sum their attitude toward Lenten observance." Methodists are making great evangelistic exertions at this season and many of them hereabouts are specially studying the events of Holy Week, with special sermons and time for study appointed.

But most striking of all is the fact that the eighty-five Unitarian churches in and near Boston have selected Lent as the climax of a local "mission" and "evangelistic" campaign. After a week's "mission," ending March 11th, which was designed to arouse a deeper spirituality among their constituents, from March 12th to 19th at 8 P. M., every evening there have been in King's chapel a series of big public meetings—the sequel to the local meetings held the previous week. All this is a part of the national Unitarian campaign.

"The Churchman Afield"—the Saturday night writer on religious topics in the Boston *Transcript*, has the following sympathetic and interesting study of this Unitarian movement. It seems well worth reprinting, that it may reach a different circle than the *Transcript* readers:

"The movement is broadly human. It shows again the profound truth that the life of the spirit is the life that all men need. Men are very much alike in their relationship to spiritual reality. All thirst; and there is one stream of the Eternal Spirit which can quench the thirst of all. Out of varied circumstances men are coming together in this movement, and are finding themselves sharing one hope and one source of life.

"The survey of the week shows, too, some interesting things about the manner of the presentation of religion. These meetings in Unitarian churches are distinctly 'preaching missions'—a term so little used by them that in some churches it has been necessary to define the phrase. Preaching has always had a large place in the services of those churches; but the preaching mission is a new kind of meeting for them. A study of topics announced and actual observation of meetings held this week show a method of approach to the problem of religion with which many Unitarians are not familiar. Sermons that are primarily persuasive rather than instructive, appealing rather than rationalistic, are typical of this movement.

"This fact is more significant than the mere statement of it would indicate. It means that many Unitarians are getting a new point of view of things which are fundamental in their conception of religion. Their spiritual genealogy, traced through centuries, shows their tradition to be that of the final authority of the spirit in religion. Their faith comes of that long line of protest against the final authority of the Church as an institution, and then against the final authority of the Bible as a book. They continue to hold the position that it is the religion of the spirit which is the fundamental reality. For generations they have emphasized the light of reason, and have endeavored to grasp the truths of religion by the understanding.

"Now to a startling degree they are consenting to follow other spiritual guides, to recognize the truth that reason can grasp only a part of the truth of the religion of the spirit. In developing this inner religion they are turning to those powers of the human spirit that are beyond the domain of reason.

"In other words, there is coming, with great force, the recognition of the truth that reason can comprehend only a fraction of religious experience. In the mansion of man's soul reason acts as guide from the entrance through the first rooms; then reason passes the torch to other hands, for it can go no farther—but the principal rooms of the dwelling-place of the spirit lie beyond. Prayer, intuition, hope, aspiration, emotion—these are some of the guides who receive the torch and lead the guests of the spirit farther and show them more of the beauties and the treasures of the dwelling-place.

"In other words, congregations have been assembling this week in Unitarian churches to learn more of the religion of the spirit which comes of mysticism. The rationalistic attitude has been strangely absent. A new vital power has been manifesting itself; and, on the part of the people, there has been evidence of a receptiveness to persuasion rather than a readiness for logic.

"The Churchman Afield sees in this Unitarian development the working of the same spirit which has enabled France to find her soul, has stirred Great Britain's spiritual life to greater depths than ever was witnessed before, has shown armies of men in the trenches and on the firing line that the things which are seen are temporal but the things which are unseen are eternal, has aroused overpowering longings for the true God in the hearts of the teeming millions of India and China, has brought to pass the great revival of mystical religion in Russia, has made evangelism the watchword in religious circles all over this broad land, and is melting the hearts of the worldly everywhere in speedy preparation for the time when He whose right it is shall reign supreme, King of kings and Lord of lords."

With joy at the honor for him, and with sorrow at our own loss, it is learned that the Rev. Father H. P. Bull, of the Boston House of the Society of St. John the Evangelist, has been elected superior-general of the Cowley Fathers, and expects to return to England to take up his new duties during Easter week. Many engagements here prevent his going sooner. Father Bull has been in Boston quite a long time and was for three years superior of the society here. He is loved and honored universally throughout the diocese, and, one might add, throughout the country. As superior-general of the society he succeeds the late Father Maxwell. As the society, besides its headquarters at Cowley St. John, Oxford, has work in Cambridge and London in England and in Africa and India, as well as in America, the office of superior-general, while one of great honor, carries with it a heavy burden of labor and responsibility.

Election of Fr. Bull as Superior-General

A spirit of earnest consecration pervaded the service and meeting at the tenth anniversary of the Trinity branch of the Woman's Auxiliary to the Board of Missions, which was held recently. As but partial and inadequate proof of the worth of such an organization this branch has an impressive sum of money to its credit. In ten years, in addition to the regular Church offerings, it has given $41,592.41 to the missionary cause at home and abroad. "But of still more lasting value," writes Dr. Mann, "is the spirit of loyalty

Woman's Auxiliary of Trinity Parish

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DEATH OF THEODORE VOORHEES

Was Prominent Churchman of Philadelphia

SOME NOTES OF THE CITY

The Living Church News Bureau
Philadelphia, March 20, 1916

THE death, last week, of Theodore Voorhees closed the career of one of the most active business men and devout Churchmen of this city. Mr. Voorhees succeeded the late George F. Baer as president of the Philadelphia and Reading Railroad, May 8, 1914. He was reputed as knowing the railroad business from the "headlight of an engine to the president's desk." He was born in New York City, June 4, 1847; entered Columbia College in 1864 and finished his education in the Rensselaer Polytechnic Institute, at Troy, N. Y., being graduated with the degree of civil engineer in June, 1869. He was advanced rapidly in positions with large railroads until February 1, 1893, when he became first vice-president of the Philadelphia and Reading road. He has held many places of honor in the technical societies of which he was a member. Mr. Voorhees was a vestryman in the Church of St. Luke and the Epiphany, of which parish he was a devout member and attendant. The burial service was read at his home in Elkins Park, by the rector, the Rev. David M. Steele, and the Rev. J. Thompson Cole. He was buried in the cemetery adjoining St. Paul's Church, Ogontz. At the time of the funeral all the trains on the Reading road stopped one minute as a tribute to Mr. Voorhees. He leaves eight children.

THEODORE VOORHEES

Church of the Annunciation

For many years the foundations of the Church of the Annunciation have caused considerable concern to the rector and congregation on account of their unsafe condition. For a time within the past two years it was feared that the building would have to be closed. About that time a committee to take charge of the "Restoration Fund" was appointed and began actively to work for the means with which to strengthen the foundations. A very hearty response was made at once to the appeals of the committee, with the result that more than $6,000 has been raised for the purpose, leaving less than two hundred dollars of indebtedness, which is taken care of by pledges maturing before the amount is due. Of this amount only about $1,400 came from without the parish, in response to an appeal which was made to the entire Church. Under the north wall, five concrete piers, approximately six feet square, are sunk to the varying depth of from twenty-two to twenty-seven feet, or until rock bottom was reached; then spanning these piers, were placed substantial steel beams, encased in concrete, upon which the walls rest. Under the east and south walls a generous floating foundation of concrete was set. The west wall was made firm in this way some years ago. The engineers and committee having the work in charge believe that they have removed all danger of future damage to the building.

Diocesan Missions

Last week the board of missions met at the Bishop's house and took supper with him. After the supper the entire missionary work of the diocese was thoroughly discussed and plans suggested for its improvement. Bishop Rhinelander is giving much personal attention to the work of this board, with splendid results.

Ember Conferences

On the 16th of March, Bishop Rhinelander held his Ember conference with the postulants and candidates for orders at his home. These conferences are of great value to the men and also permit the Bishop to better know and understand the men who are preparing for holy orders.

Church Mission of Help

A meeting of the Church Mission of Help was also held at the Bishop's house last week. The superintendent of the House of Refuge was present and told of the work which is being done in that institution. She made a very interesting story of it. Miss Grace Butterfield, the secretary and agent of the Mission of Help, has opened an office on Arch street which has been provided for her by the Church.

The Church Extension Fund of the diocese is a very prosperous movement. It is meeting with unexpected success and favor. Re-

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REOPENING OF CHICAGO CATHEDRAL SHELTER

Plans Made to Continue Its Usefulness

VARIED ACTIVITIES IN THE DIOCESE

The Living Church News Bureau
Chicago, March 20, 1916

THE Cathedral Shelter, now situated at 937 West Randolph street, near the corner of Sangamon street, and just west of the famous Haymarket, the scene of the Chicago riots some years ago, was formally opened on Friday evening, March 10th. The Rev. H. B. Gwyn, chairman of the committee in charge, presided. There was a short service, and afterwards addresses on the new work were made by the chairman, Dean Pond, and the Rev. N. O. Hutton, who were three of the five members of the committee, and also by the Rev. H. L. Cawthorne. Mr. Chris. J. Balfe, "Lucky Baldwin," the superintendent of the Shelter, conducted a mission service, at which many of his converts who were present "made their testimonies." All these testimonies were simple and touching and most of them were given in the idiom of the Bowery. As interesting and affecting as any was the story told by Lucky Baldwin of his own life. At one time Baldwin was a "down-and-out." He was converted in Jerry McCauley's Mission in the Bowery seven years ago. He has been most successful in Chicago, where he has had a rescue mission at 919 North Wells street, called the "Home of Hope." He has had there a Bible class of eighty-five men, and at the penitentiary in Joliet, where he goes one day a week, he has a Bible class of one hundred and twenty men. Seven years ago Mr. Balfe says he could not read nor write. Mr. Balfe was strongly commended for the work of the Shelter by Mr. Long, superintendent of the Inasmuch Mission of Philadelphia.

CHRIS. J. BALFE
"Lucky Baldwin"

The Cathedral Shelter came into existence in the early winter of 1914, when there were so many unemployed in Chicago. The Church coöperated with the civic authorities and the United Charities by opening two houses on West Washington boulevard near the Cathedral, where over one hundred men and boys were sheltered and fed daily from December to May. The Shelter has from the first been under the auspices of the northeastern deanery of the diocese of Chicago. At the fall meeting of the deanery, when the committee in charge made their report, it was decided to continue the work, with special emphasis given to the religious needs of the men and boys cared for. With this in mind, the committee have set aside a large room on the second floor for a chapel. On the first floor, as in most missions, is the assembly room, where nightly services are held. The clergy of the Cathedral have charge of the priestly ministrations to the Shelter. From the beginning, the committee of this year have been in conference with the Bishop, and have acted with his approval in the leasing and fitting up of the building, and with the conduct of the management of the Shelter. The cost of operating the Shelter is about $325 a month. It can accommodate one hundred men.

Lenten Noonday Services

The Rev. Z. B. T. Phillips, D.D., rector of St. Peter's Church, St. Louis, Mo., was the speaker at the noonday services from March 13th to 18th. Dr. Phillips is well known to Chicago Churchmen as one of the recent rectors of Trinity Church, and as an able and vigorous preacher. From the beginning there were large congregations to hear Dr. Phillips, and by the end of the week the numbers filled the balcony and part of the gallery. Dr. Phillips stated that the services were a real inspiration to him. The large numbers each day present testified that his message was a real inspiration to them.

The speaker for next week is the Rev. Irving P. Johnson, D.D., of Faribault, Minn.

The members of the Church Club are continuing their publicity campaign for attendance at these services, and the results so far more than justify the unusual efforts they have made. A similar campaign for attendance at services during Lent has been made in the parish of the Church of the Redeemer, Hyde Park (Rev. John Henry Hopkins, D.D., rector). There were more than five hundred people at the service on Ash Wednesday night, when Archdeacon Stuck preached.

Archdeacon Stuck had a very full programme while here. Besides being special preacher for the noonday services, he preached

or lectured at St. Paul's; Grace Church, Oak Park; St. Chrysostom's; Christ Church; and at the University Club. He literally drew crowds.

Western Theological Seminary

The committee for sustaining the Western Theological Seminary of the Protestant Episcopal Church has sent its first letter and circular to the rectors, wardens, and vestrymen of the parishes in the diocese. The work of the committee is to bring about among the parishes a more widespread interest in, and support of, the Western Theological Seminary, which is so necessary to the Church, and which has been so generally neglected in the past. The committee asks:

First: That the rector, wardens, and vestrymen, or other authoritative body, of each parish appoint a seminary committee of not less than three parishioners to take up on a continuing basis the work of the seminary subscriptions.

Second: The issuance by such committee, or by such authority as may be appointed, of a circular in behalf of the seminary, to be mailed to all parishioners.

Third: The securing by these, or such other means as may be found available, of subscriptions for seminary support either on annual basis or by direct gift, and keeping as nearly as possible a record of such subscriptions in order that the support of each parish for this work may be ascertained.

Dean De Witt has spoken on Sunday mornings in several churches, and has been heard with marked attention and interest. At these times he has received a number of annual pledges for the better support of the seminary. Contributions of from $300 to $500 have also been made on the solicitation of laymen for the reduction of a note which the seminary has carried for some years. Two leaders in women's work in the diocese have recently addressed the students at the seminary. In February, Mrs. Robert B. Gregory spoke on the Girls' Friendly Society; and in March Mrs. H. B. Butler spoke on the Woman's Auxiliary.

Simultaneous Evangelistic Campaign

The Chicago Church Federation Council of the Protestant Churches of the city is planning a simultaneous evangelistic campaign, to begin with "Go to Church Sunday," April 2nd. Special evangelistic services will be held in churches, or groups of churches, every night except Saturday for five weeks from April 9th to 23rd. These special services will be preceded by neighborhood prayer meetings. There will also be training classes for personal workers. The Sunday school teachers and young people's societies are coöperating in the campaign. A special "retreat" for ministers will be held on April 3rd. The object of the campaign is to emphasize "the central things of the Christian faith." Timed as it is for the Lenten period, it calls special attention to such cardinal truths as the divinity of our Lord, and His resurrection. In recounting the advantages of the campaign, the council in its bulletin mentions the developing of unsuspected resources by setting everybody to work; the cultivating of a sense of responsibility in every church; the freedom of the movement from abnormal emotionalism; the stimulating of all lines of church work. The campaign has many points of resemblance to our own Nation-wide Preaching Mission, and has been tried with success in Indianapolis and other places.

Girls' Friendly Reunion

A holiday house reunion was held at the new Girls' Friendly Society lodge on Wednesday evening, March 1st. About one hundred and seventy-five members who had spent their vacation at Holiday House, Glenn, Mich., were present. This annual gathering is usually held at one of the large parishes in the city.

At the meeting of the diocesan branches on Wednesday, March 8th, Mrs. Swan, secretary of St. Luke's (Evanston) branch, made an address to the secretaries on the Federal Child Labor Law. The endorsement of this bill is one of the national questions that the society has been interested in this year. An exhibit of special slides on child labor, with a paper on the subject, will be given at the Church of the Epiphany on April 27th. These slides were prepared especially for the social service work of the Girls' Friendly Society in the American Church.

Church Schools of Religious Instruction

On Thursday evening, March 2nd, the Church School of Religious Instruction held its final session for the year 1915-16 in St. James' parish house, where the school has met since its beginning two years ago. Addresses were made by the principal of the school, by members of the faculty, and by the Rev. Stanley Kilbourne, secretary of collegiate education under the General Board of Religious Education. The number of students enrolled at the school for all classes was 133. The highest attendance for an evening was 108. The average attendance, when all classes were at work, was 95. Most of the students are teachers and officers in the Sunday schools of the city and suburbs. The school year opened on Thursday evening, October 7th, in St. James' parish house, and every Thursday evening since then classes have been held there. Nine courses in all were offered, and the schedule was so arranged that it was possible for one person to enroll in two courses. Every student had his text book, his assigned lesson, his recitation, and his examination. The General Board of Religious Education in recognition of the school's work issues its own certificates to those who successfully complete the courses.

Social Service Commission

Under the auspices of the social service commission more than forty representatives of the various parishes of the diocese visited and made a tour of inspection of the Cathedral and St. Mary's Mission, Tuesday afternoon, March 7th. Dean Pond told of the work of the Cathedral, and Sister Jeanette about the work at St. Mary's Mission. On Thursday, March 16th, a similar visit was made at Lawrence Hall and St. Mary's Home for Children.

Every-Member Canvass at St. Ann's

An interesting every-member canvass has been completed at St. Ann's Mission (Rev. Floyd E. Bernard, priest in charge), resulting in the doubling of the amount given for parish support, and pledges for missions of $269, the apportionment being $200. The men who helped in it are continuing to make parochial visits three evenings a week. The spiritual results to a parish of such an interest by the laity must be good.

St. Edmund's Sunday School

St. Edmund's (Rev. H. B. Gwyn, priest in charge) continues an enrollment in its Sunday school each month of more boys than girls, the attendance for the two months past being for the boys ninety-nine per cent. of the enrollment, and for the girls ninety-one per cent. of the enrollment.

Station for War Bandages

Members of the Friendly League Society of St. Luke's Church, Evanston, have opened a receiving station at the parish house for the collection of linen goods to make bandages to be sent to the front in Europe.

H. B. GWYN.

LENT IN BOSTON

(*Continued from page* 738)

to the whole Church and its work which has been created by the Auxiliary during these years. I wish to express my own deep gratitude and thankfulness for all that the Auxiliary has been and is doing for the greatest of all causes."

One More Open Church

Emmanuel Church, West Roxbury (Rev. H. S. Wilkinson, rector), has entered the goodly number of those which are kept open daily for worship and prayer and meditation and private devotions. There will also be a celebration of the Holy Eucharist every Friday morning at half after seven.

JOHN HIGGINSON CABOT.

DEATH OF THEODORE VOORHEES

(*Continued from page* 739)

Church Extension Fund

sponses have been most liberal and generous, showing the great interest taken in it by the laity of the diocese. The third call which has just been made is for St. Gabriel's colored mission.

Dedication Services

On the afternoon of the Purification, Bishop Van Buren, in the presence of a numerous company of interested workers, blessed the newly acquired property of the St. Michael and All Angels' Home for Colored Cripples. The Rev. Eliot White and the Rev. J. Da C. Harewood, associated in the work, assisted the Bishop.

On the First Sunday in Lent, Bishop Rhinelander dedicated St. Luke's Church, Eddystone. This church, costing over $10,000, is the gift of an anonymous donor, as also will be the rectory, to cost $6,500, the construction of which will begin as soon as weather conditions permit.

Roman Priest Received

The Rev. Edmund C. Richards, sometime a priest of the Roman Catholic Church in the diocese of Columbus (Ohio), was formally received into the Church's ministry by Bishop Rhinelander on the feast of the Purification, Mr. Richards has been given clerical work within the diocese of New York.

EDWARD JAMES MCHENRY.

HALF OUR PAIN over little annoyances is lest we shall not bear them bravely. Some people seem to think that courage is a kind of spiritual callous—a suit of armor instead of a sword. And these are precisely the people who never escape their own sensitiveness. Courage is not a thing you put on, but a thing that grows. The art of suffering, which is a true sacrament, is ever to feel the more keenly, control the more firmly—and then to express the feeling, vicariously, in human service. The Eucharist is better psychology than a tabernacle revival, as any modern physician will tell you, because it directs the feelings into a new and healthier channel, even as it controls them. To get the worst, no less than the best, out of yourself, you must first get out of yourself. And Something larger and stronger than yourself must help you to do this, without your being aware of it. St. Teresa, whose sense of humor survived much suffering, once said that she "went away from God in order to find Him." Our whole life—however orthodox we be—is such a search. And when we *do* find God, how often we find Him unaware—as a surprise—at the least regarded turn of the long white road!—*Wallace Herbert Blake.*

THE HYMNS OF MARY

By the Rev. Louis Tucker

"AND did you sing to him, Lady, when he was a little boy?"

"Yes, child; every mother sings to her little son. Why ask such idle questions?"

"I do not ask them idly, dear Mother of my Lord. Two myriads of people, or three, hang now, in love and longing, on every memory of him; and more each day are his. The number grows. Since Stephen died for him many have done likewise, and it may be that more will bear witness to their love in blood. He said something of blessing, once, about those who do not know him, and yet love him. I would put the songs you sang to him when he was a baby on the lips of every mother who believes, and in the ears of every child. Paul of Tarsus sent me, Luke, who am his secretary and physician, here to Jerusalem, to John Zebedee, whom I note that you call your son—yes, all we Christ's-men know what my Lord said to you both of that; sent me to learn of all that he did and said, and write it down for those of us who did not know him. Now that John has brought me to you, I ask these things; not idly."

"Young man—child—your words bring memories that are like sharp swords. The young cannot understand how they sometimes hurt those who are old and have suffered. An old man once told me so when I, too, was young, and held my baby on one arm. Yet it is a loving thought that the little children who believe on him should have for lullabies the very songs he loved when he was a little child. Therefore I will put aside my sorrow, and speak. You said that you would write them?"

"Here is papyrus, inkhorn and pen. Say on."

"When he was very, very little, he loved best the song the angels sang that white night in Bethlehem. The shepherds told me, and I sang it to him. Perhaps you have heard it, for the bit the shepherds remembered was so short that many learned it."

"I have heard; but I would hear again."

"I sang it to him often, when he was so small that he could not name me, but only smile. It runs,

"'Glory be to God in the highest
And on earth peace, good-will towards men.'

"It is so very short that that is all. There was more to it, much more, the shepherds said, and I have heard it in my dreams; but that is all that they remembered. Have you written it down?"

"Yea, Lady!"

"Nay, he called me woman—Madame—when he did not say Mother. Do you the same."

"Madame, the children born of those who trust in him shall hear this lullaby to the world's end, and beyond. Say on."

"Then, too, he greatly loved the song made of the things which came to me after God told me, by His angel Gabriel, of the coming of my son; which things I told to my cousin Elizabeth. It was not a song at first; but, as I told him over and over the same things, the words fell into shape at last, and made a singing. Is your pen ready?"

"Ready, Madame. Say on!"

"'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.'

"Elizabeth was standing just inside the doorway and we kissed each other.

"'For he hath regarded the low estate of his handmaiden;
For behold, from henceforth all generations shall call me blessed.'

"Zacharias was standing by her. It was summer, and evening, and the yellow sunbeams fell through the doorway on his great, white beard.

"'For he that is mighty hath done to me great things, and holy is his name,
And his mercy is on them that fear him, from generation to generation.'"

"'From generation to generation!' Madame, I never heard the air to which you croon it."

"There was a music around Gabriel when he left me. My little son loved and learned that air, but from the first he always knew the angels' glory-song. Shall I go on?

"'He hath put down the mighty from their seats and hath exalted the humble and meek;
He hath filled the hungry with good things, and the rich he hath sent empty away.'

"We were very poor then. It was before the Magi brought the gold and spices. Are you ready for me to go on?

"'He hath holpen his servant Israel in remembrance of his mercy,
As he promised to our forefathers, to Abraham and his seed forever.'"

"'And his seed forever!' It is written, Madame. Would there were some way to write the haunting music. Some Greeks are said to have the art, but none here know it. Your voice is strong."

"I am not old, child, though my hair is like snow. It whitened when he died. Also, I am going home soon, now, and it strengthens me."

"Going—to Galilee? I do not understand."

"Going home: where he is!"

"Oh, Madame, say not so; we could not bear—"

"Hush, you could bear much more than that—and shall have need to. Would you hear the song that Zacharias made in his dumbness, and sang when his tongue was loosed? My son, when he was little, loved that, too. It begins:

"'Blessed be the Lord God of Israel, for he hath visited and redeemed his people.'

"Zacharias, as well as I, had seen Gabriel; had seen him with open eyes, as I had; not in a vision, as Joseph did. Are you ready to write again? The song goes on:

"'And hath raised up a mighty salvation for us in the house of his servant David;
As he spake by the mouth of his holy prophets, which have been since the world began,
That we should be saved from our enemies, and from the hand of all that hate us.'

"I was a daughter of the house of David, you know. I had no trouble in remembering his words, for he sang it many times. I asked him to. He also had heard a music when the angel was going.

"'To perform the mercy promised to our fathers and to remember his holy covenant,
The oath which he sware to our father Abraham.'

"You know that Gabriel stands in the presence of God, and sings God's praises, not unacceptably. He told me so. I think it was because we both saw him, who is thus the greatest of all created poets, that our hearts leaped forth into these songs. Shall I go on?

"'That he would grant unto us that we, being delivered out of the hands of our enemies,
Should serve him without fear;
In holiness and righteousness all the days of our life.'

"That was about him and me. We both knew what it was to be afraid. He had a voice, deep, like a great harp, and he turned to his little son John and went on:

"'And thou, child, shalt be called the prophet of the Highest;
For thou shalt go before the face of the Lord to prepare his way,
To give knowledge of salvation unto his people
By the remission of their sins.'

"Shall I repeat, or can you remember and write it down? John always went before my boy, even to death. You know how Herod killed him a year before—before—The song goes on:

"'Through the tender mercy of our God, whereby the dayspring from on high hath visited us;
To give light to them that sit in darkness, and in the shadow of death,
To guide our feet into the way of peace.'"

"It is very solemn, Madame, and very sweet."

"It is the longest of his lullabies. There is one other that he loved much. Simeon made it. The prophet Simeon, the old, old man who met us in the Temple at my Churching. It runs:

"'Lord, now lettest thou thy servant depart in peace, according to thy word,
For mine eyes have seen thy salvation.'

"Poor Simeon! he was a prophet, a true prophet of the Most High, and he had lived all his life in a nation which would not recognize him, and which said that the last prophet was Malachi. Think what that must mean: to be a true prophet who can get no hearing. He was wearying for home—as I am. He ended:

"'Which thou hast prepared before the face of all people.'

"They were the same people who would never set their faces towards him.

"'To be a light to lighten the Gentiles, and the glory of thy people Israel.'"

"Of thy people Israel! It is written, Madame. Were there more?"

"There were, of course, the lullabies which every mother in Israel sings to her baby boy, and there were a few more made

(*Continued on page 743*)

The Lack of Personal Religion

By the Rev. SELDEN P. DELANY, D.D.

WHY do so many people lose their religion when they move to another town?

Every parish priest can testify to the alarming frequency of this phenomenon.

This one cause probably accounts for the greatest number of losses to the Church. In every large city there are thousands of unattached members of the Church, who were once enrolled as communicants in some parish but are now lapsed and straying from the fold. They drop in now and then at some religious service; but they will take no responsibility for the support or the work of the Church. They are practically lost to the Church, and their religion is of no real importance in their lives.

What is the explanation?

There are few who would deny that there have been in the past and are to-day many people in the Church who have had an entirely mistaken notion of what it means to be a Christian. They have laid hold upon something merely external or superficial in the life of the Church, and have missed the reality that lies at the center of the Christian experience.

Let us look at some common illustrations of this tendency.

There are many who have supposed that the Christian life consists in working in some capacity or other on the premises of the church: men who have served as acolytes, women who have taken their turn in caring for the altar, men who have labored for years perhaps in those sacred precints as sextons or janitors, women who have scrubbed the floors of the church buildings.

Have we not all met such people, who have assumed that because they were working in a holy place they were in a state of salvation? The fact however that one has worked in a holy place is no guarantee of one's spiritual condition. Our Lord warned us not to be like those who should one day say to Him, *"We have eaten and drunk in Thy presence, and Thou hast taught in our streets,"* and to whom He should reply, *"I tell you, I know not whence ye are; depart from Me all ye workers of iniquity."*

There have been men who thought that belonging to the vestry might secure for them a through ticket to heaven; and there have been women who have looked upon guild work and auxiliary work in the same complacent way. They may perform their duties in these respects most scrupulously, and yet be lacking in true religion. Removal to another parish is the test.

The arrival of a new family in a small town in the West was hailed with delight, because the man had long been a vestryman and his wife a prominent worker in the guild in the parish they had left. And yet, judging from the way they practised their religion in their new home, they did not appear to have the remotest idea what the Christian religion was about. It was not a question of "High" or "Low" Church, because the parish they left and the one to which they came were on the same level of Churchmanship—both High. The only difference was that they had lived in the suburb of a large city, and were now in a small town, where their defection soon became common talk.

I once asked a nurse in a hospital about her religion. She said she was an Episcopalian (dreadful word!). I then asked her where she went to church. She replied that she only went occasionally, and then to a Presbyterian church in the neighborhood. She seemed to realize that some explanation was necessary, and went on to narrate how she had once been greatly interested in the Church in a small town up state, where she sang in the choir and was an enthusiastic worker in one of the guilds. It may have been no fault of her own, but I doubt if this estimable young woman had ever had any real religious experience.

One dreads to think of the large number of men who once sang in a boy choir, and were looked upon by admiring ladies as little saints with seraphic countenances. Where are they now? A priest once told me of visiting a convict in one of our state prisons, who said he used to sing in a Church choir and portions of the service still clung to his memory; in particular he loved to while away the long hours in his cell by chanting the General Confession. Poor man! In spite of his being a chorister, it is evident that religion never caught hold of his heart.

Then of course there are multitudes of people whose religion circles around a particular priest; they are devoted to him rather than to our Lord and His mystical Body the Church.

"Mr. —— was so kind and sympathetic, and he was a wonderful preacher—he had such a lovely voice. But I don't care for the rector here, and so I don't go to church very often."

How often one hears that sort of self-justification for not being interested in the Church! One wonders what St. Paul would have said to a Christian of his day who informed him that he went to church so long as *he* was there, but he could not stand Timothy.

This is especially a danger for members of the family of a priest. One often meets wives of clergymen or their grown-up sons and daughters, who were once very ardent Church workers but are so no longer. It was entirely natural and right that they should have been personally devoted to the priests with whom they were connected by blood; it was not right that they should have mistaken that for religion.

Very often indeed it is the clergy themselves who are responsible. A priest may very easily slip into the habit of urging people to do their duty for his sake rather than for the sake of Christ and His Church. There is a type of clergyman that has become extremely common in this country: the clerical "back-patter." He goes around patting his people on the back (the ladies, of course, very gently) and leaving them very proud and self-complacent. Clergy of this type are much given to inserting little personal notes of flattery in their parochial magazines. They will confide to you that they have found a parish paper to be of immense assistance in their work: it enables them to tickle the vanity of some of the laggards in their flock and get more work out of them. Woe to such priests! They know very well that our Lord is striving to make His followers more humble, and that humility is the only possible foundation for a real Christian character; and yet they are running to and fro, trying to defeat the work of Divine grace by making people vain and proud!

Not only priests are guilty of this sin, but many of the most active church-workers among the laity, both men and women. Most of us have known some attractive Churchwoman who, under the guise of working for God, has gained a purely personal influence over boys and girls or young men and young women, and has utterly spoiled them by pampering and flattery. She has drawn them only to herself, and when she goes away, most of them take no further interest in the Church.

Of course it is not always the fault of the clergy or lay-workers that people become attached to them rather than to the Church. It is often the fault of the people themselves. The clergy should in their preaching and teaching frequently emphasize the need of loyalty to the Church, regardless of the eccentricities or failings of the priest who happens to be in charge of the parish at any time.

There are many other ways in which people may mistake the husk for the kernel in religion. Some go to church simply to hear the sermon; others because they like the music; others because they prefer ceremonial worship; others because they like their worship plain. All of these things are on the surface and have little to do with the heart of religion.

Then too there are all sorts of petty personal considerations that induce people to ally themselves temporarily with a particular parish. Perhaps their grandfather was a bishop, or they have inherited a family pew, or the family traditions have been connected with that parish. I once overheard two women talking in a street-car. As we passed a certain church, one of them said, "I think I will attend that church. The minister's wife is a second cousin of my aunt."

We should be astonished and often vastly amused if we could read the minds of the people in our congregations and know what were their real motives in being connected with the Church.

What then is the heart of religion? What does it really mean to be a Christian?

Well, to be a Christian certainly ought to mean to be living in intimate personal relationship with our Saviour Jesus Christ. The Christian life is a life of mystical union with the incarnate Son of God. It was begun at our Baptism; it is strengthened and renewed and sustained by Confirmation and Absolution and Communion, by daily prayer, by meditation, by frequent wor-

ship, and by a constant struggle against temptation. *"I live, yet not I, but Christ liveth in me." "I can do all things through Christ who strengtheneth me."* That was St. Paul's conception of the Christian life.

Though the sacraments are the normal means by which the union of the soul with Christ is sustained, we must be prepared to admit that such union may be possible without the sacraments, where they are unknown, or not understood, or not available. God is not compelled to use the channels of grace He has instituted. It is, however, absolutely essential that we make the personal, conscientious effort to follow our Lord as His disciples and live by His grace. Without continuous effort on our part it is impossible to live the Christian life; and when we know about the Church and her sacraments, and they are available, we neglect them at our peril.

There is often a real difficulty in the case of people who have become accustomed to making their confessions and taking part every Sunday in Eucharistic worship, and then are transferred to a parish in which these great privileges are denied them. What are they to do?

They should try to live as loyal members of the parish; but strive daily by their prayers and unobtrusive influence and making use of every opportunity, to bring about a more spiritual condition in that parish. Let them remember that the responsibility for the state of religion in the parish does not rest primarily upon them. It may rest upon the parish priest, or it may rest upon a worldly, irreligious congregation that has tied his hands. But in any case let them remember that our Lord will make up for it in some way to all faithful souls who in humility and loyalty are yearning for His presence.

If we have once touched the hem of His garment, and caught a vision of the glory of His face; if we have heard His voice speaking to our souls, and known the sweet pain of bearing His Cross, we shall want to be true to Him: whether we are ministered to by a young, enthusiastic, eloquent priest, or by an old man with halting voice and trembling hands; whether we are worshipping with a handful of simple folk in an ugly wooden church by the cross-roads, or with an inspiring multitude beneath vaulted arches and majestic columns in a vast Gothic church.

"Where two or three are gathered together in My Name, there am I in the midst of them."

THE HYMNS OF MARY

(*Continued on page* 741)

only for him. Some other time I may tell you. But he loved these four best. Leave me, now. I wish to sit still and remember."

"Madame, I thank you in the name of myriads unborn. Not many years shall pass before every babe who believes on Him shall drop to sleep to his lullabies. Peace be with you!"

"And with you be peace!"

"LE CAMARADE BLANC"

Dear God! that He should walk in white
Among the stark and ghastly dead,
That He who reigns in realms of light
Should keep the dark watch that we dread.

That hands outstretched on Calvary's height
Should wash our wounds and soothe our pain,
And feet that climbed Mount Olivet
The raw, red earth should tread again.

That He whom kings forgot, despised,
Pierced by the Roman soldier's sword,
Scarred by the cross, comes undisguised,
Of kings the King, of lords the Lord.

O'er maimed and slain, hope's halos shine,
Faith ventures farther in the night,
Love lays her trusting hand in Thine,
Celestial Healer, Comrade white.

Emily Beatrice Gnagey.

My position in life is a trust given me to use for Him. If I ever weakly say to myself that I would do much more good were I in a better position for doing it, I must remember that the only possible way of proving that to be true is my doing all the good I can in the position I occupy now.—*Rev. G. H. Knight.*

Life—the frailest thing in the world—is all that is between us and hell or heaven.—*Pascal.*

PERE ANDRE AND JEAN CAROT

"Père André, Père André,
Have you heard the news to-day?
They have shot—what grief to tell!—
Shot the English nurse Cavell,
Whom our wounded loved so well.
Is the good God dead? Oh, say,
Père André, Père André!"

"Jean Carot, Jean Carot,
My heart, too, is full of woe.
Mourn I for the nurse Cavell,
Whom our poor lads loved so well,
Victim of this reign of hell.
But the good God dead? No, no,
Jean Carot, Jean Carot."

"Père André, Père André,
Where, then, is He? Tell me, pray.
Not in this unhappy land,
Bound and bleeding, mocked and banned,
Can He be, or His great hand
Would our tyrants sweep away,
Père André, Père André!"

"Jean Carot, Jean Carot,
Pray and wait, and He will show
How He still is on His throne;
How He ne'er forsakes His own.
When He makes His presence known,
Praises from our lips shall flow,
Jean Carot, Jean Carot."

"Père André, Père André,
All is dark; I cannot pray.
We are at the point to die;
Vainly heavenward wings our cry.
What avails our agony?
How can night give place to day,
Père André, Père André?"

"Jean Carot, Jean Carot,
Sin abounds, and therefore woe.
Therefore Christ died on the tree,
Suffering there for you and me.
Belgium bleeds, the world to free.
Blessings from her blood shall flow,
Jean Carot, Jean Carot."

St. Mary's Rectory, Northeast Harbor, Maine. Charles F. Lee.

RULER OVER ALL

By C. H. Wetherbe

It is a truth of vast significance that God is the Infinite Ruler over all persons and things. It is impossible for any finite being to fully grasp the meaning of that august truth. If we accept the proposition that God is the Creator of all persons and things, then we must conclude that He is the all-powerful Ruler of them all.

It is a noteworthy fact that the Bible presents God as being such a Ruler. In varied language, it declares Him to be the sovereign Ruler, not only over individuals, but over all the nations of the world. Nay, He is declared to be the supreme Ruler of all worlds. He is also the master Ruler of heaven, and all that pertains to it. All heaven is completely subject to His sublime authority. He absolutely rules the armies of heaven. He rules them, not as a tyrant rules, not as an unfeeling autocrat rules, not as a pitiless potentate, but as a God of love, of kindness, of patience, of mercy, and of tenderest concern for the greatest welfare of all. Justice and righteousness are mingled with grace, love, and mercy. These elements, and others, characterize the Infinite Ruler of heaven and earth.

Men say that He is a God of peace, and He is; but He is also a God of war. The Bible speaks of Him as being a great warrior, as One who fights in behalf of His people and His Kingdom. We may well believe that He is now ruling in the great European conflict, by which He is carrying out purposes and plans of the greatest moment to His cause and Kingdom. He has charge of those nations at war. The issues will be of supreme importance. This God is our God as individuals. We should gladly let Him rule our affairs for us. We cannot best succeed in life without His all-wise and gracious rulership. Let us rejoice!

The only ghosts we have to rear are the spectres of our sins. When they arise before us, may they always appear as beseeching figures bathed in tears, to guide us by the hand towards Jesus.—*Vinet.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

VARYING CHILD LABOR LAWS

IT is very difficult to rate and grade the child labor laws of the various states, because they are so extremely divergent—some being defective in one point and some in another.

"So far as I know," Mrs. Florence Kelley writes, "at the present time two state laws—those of Ohio and Michigan—are superior to that of Pennsylvania in requiring children to stay in school as follows:

"(a) Under the Ohio law: boys until they are 15 and girls until 16, it being mandatory upon the local school authority to hold the children until they are 16 year old girls or 15 year old boys, and through the work of the sixth grade and admitted to the seventh.

"It is the duty further of the local school board to require of the county whatever the children need to keep them efficient in their school work, and it is expressly provided in the law that money thus given does not entail upon the children the position of paupers. Wherever a case involving the question has been brought before the court, the decision has been that children who are ready to enter the high school before reaching the sixteenth birthday are to be compelled to do so.

"(b) Michigan requires both boys and girls to attend school until they are 16, and forbids their working before that age. This bill was instigated by the Detroit Chamber of Commerce.

"Our New York law requires an elaborate physical examination of children before they are granted 'working papers,' and requires full time school attendance until they finish the work of the sixth grade and enter the seventh.

"We consider the Ohio and Michigan laws so far superior to the Pennsylvania law, that we have drafted a bill for introduction into the present legislature prohibiting work to the fifteenth birthday for both boys and girls, excepting only those who hold the certificate of graduation from the eight elementary grades. We hope that this may, in the near future, prove to be a transition step towards the Ohio and Michigan law. Vocational, technical, industrial part time schools should begin not earlier than the fifteenth birthday."

"WITHIN THE lifetime of most of us, Christian people found that the doctrine of Christian Education was as clearly taught in the Bible as were Missions and Justification by Faith," declares the *Baptist Standard* of Dallas. "Within the last decade we have been learning that Jesus not only preached and taught but healed, and that His programme compasses all the needs of humanity. Out of this conception has come the doctrine of social service, which, when rightly emphasized, never displaces, but is supplementary to, the salvation of individuals. Christianity should concern itself about the welfare of the body as well as the soul. We should not only plan how to enjoy the next life, but to help men and women live the right kind of life here."

CANCER FILLED nearly 50,000 graves in 1913. The exact number of deaths was 49,928, of which about 40 per cent. resulted from cancers of the stomach and liver. The mortality rate has risen from 63 per 100,000 in 1900 to 78.9 in 1913. It is probable, however, that at least a part of this increase was apparent rather than real, being due to more accurate diagnoses and greater care on the part of physicians in making reports to the registration officials. The colored population, for which the death rates from most causes are much higher than for the whites, shows a decidedly low rate for cancer—57.3 per 100,000 for the entire registration area in 1913, as compared with 80 for the whites.

Love with Judgment: The Best Definition of Organized Charity is the title of the latest annual report of the Buffalo Charity Organization Society. It is well worth thoughtful consideration at the hands of all charity workers. In fact, the annual reports of this organization are among the most important contributions of the kind which the year brings forth. The text of the report is, "Why need we organize so sweet a thing as charity? We organize music, which would otherwise be discord. We organize religion. Without organization charity would be to a large extent waste and error."

"IT IS GENERALLY CONCEDED," declares the editor of *The Light* (a monthly publication devoted to the suppression of the social evil), in introducing an article on "The Increase in the Social Evil during the Past Twenty Years," "that during the past two decades, although vice districts have been eliminated and agitation has been rife, there has been a marked increase in immorality. Had it not been for the agitation and the elimination of vice districts, the increase would have undoubtedly been much greater." In the words of the editor, the article should furnish food for careful thought on the part of parents, teachers, and social workers.

Agricultural Coöperation and Rural Credit in Europe is the title of a comprehensive report issued by the Federal Government embodying the information and evidence secured by the American commission consisting of delegates from different states in the United States and different provinces of Canada assembled for the purpose of investigating European experience in the agricultural finance, production, distribution, and rural life. It also embodies the information and evidence secured by the United States commission appointed by President Wilson.

THROUGHOUT the New Jersey Zinc Company's plant at Palmerton, Pa., there are plentiful educational signs conspicuously posted. This company is well known for the practical character of its safety organization and enthusiasm of its safety committees. Here is one notice: "When you see a place or machine not properly guarded, notify the Safety Committee. They want to know about it."

SALT LAKE CITY has devised an interesting way of meeting the problem of housing surplus school children. The Department of Education has installed fourteen portable school houses which can be easily set up on the grounds of the most congested schools. They cost about $1,500 apiece and accommodate all told about 1,100 pupils.

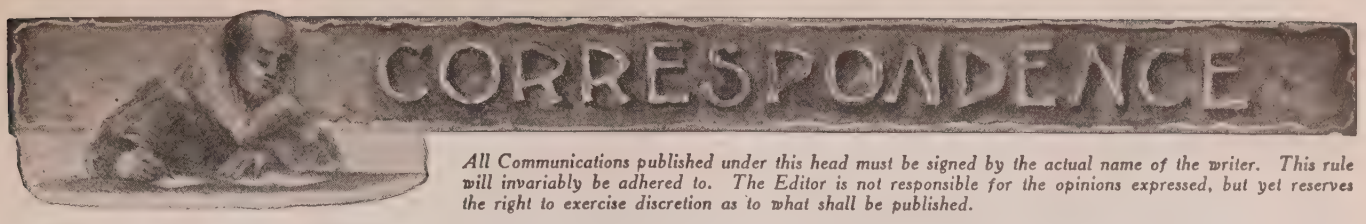
AN "AMERICA FIRST" CAMPAIGN to facilitate the naturalization of foreign-born citizens has been undertaken by a national committee which proposes to utilize all holidays, like Columbus Day, to make known the spirit and ideals of Americanism by means of appropriate exercises and addresses and other educational efforts.

THE NEW YORK diocesan commission has authorized its executive secretary to prepare an illustrated lecture on the subject of church institutions in the diocese. He is planning to have this ready for delivery by the Christmas holidays.

"THERE ARE three essentials of community uplift work," declared Raymond Robins in his address to students of Knox College. "In the first place, there must be investigation, then liberal publicity, and lastly coöperation."

Burn Your Bridges is the title of a very effective appeal for prohibition from the prisoners at the Eastern Penitentiary in Philadelphia. It is published by the Baptist social service commission.

ALL LEGAL and racial holidays will hereafter be utilized by the National Americanization Committee for talks on thrift among foreign groups.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

CONCERNING MISSIONARY FINANCES

To the Editor of The Living Church:

IN a missionary campaign such as we have on hand to meet the obligations for the current year, and if possible to go beyond and provide for new work for which our missionaries are earnestly pleading, it is very important that there should be a good understanding among us. As has been said, the Apportionment of $1,400,000 is no increase over that of last year, except that the current year will contain thirteen months, with thirteen months in which to work, making the end of the year September 30th instead of August 31st. All the obligations for the year reach about $1,620,000. If the Apportionment should be paid in full, all the obligations would be met, with the interest on Endowment Funds and the United Offering of the Woman's Auxiliary. But because we have never raised the Apportionment in full and cannot count upon it, we must ask that the Apportionment in every diocese be regarded as a minimum and plead for offerings which go beyond it.

We are asking for a one day's wage or income offering to supplement the Apportionment and give us the security which we need. One day's wage will be all that many persons will be able to give. There are many more who can make their usual missionary offering and also an offering of one day's wage or income for this special fund. It stands in relation to the Apportionment in much the same relation as the Emergency Fund to the Apportionment last year. But we are carefully avoiding the use of the word "Emergency." We think it would be well for the Church if the giving of one day's wage or income for missions in addition to regular missionary offerings could become a habit of Church people able to do so. Some questions indicate a misunderstanding on the part of some of our people who think that we are carrying on an emergency campaign. Why it should be easier to arouse interest to get out of debt than to keep out of debt, is difficult to understand. The Church met the emergency last year finely. This year we need to meet all our obligations and save the Church from an emergency. A good many of us gave an offering for the Emergency Fund last year. Why should we not make a thank offering this year for the blessings which have come to us in our own country, remembering that increased responsibility must come to us because of the effect of the war upon other Christian nations?

It is a great satisfaction to say that the bishops of the Church have given us the assurance of their hearty coöperation in the endeavor to meet the missionary obligations. The great majority of them have written already, and this assurance is given in every letter. There will be no lack of leadership in this work among those who have been set as leaders in the Church. But one-half of the year is gone and one-quarter of the offering needed has come in. So we must plead most earnestly that every agency be set at work to provide the needed support.

To those who are somewhat depressed by differences of opinion among us, it may fairly be said that there is nothing more hopeful than getting a united Church back of this undertaking, to do our part to win the world to the obedience of Jesus Christ. To those who wish that there might be a note concerning forward work rather than an appeal for the support of existing work, it may be said that we have undertaken to use the first $50,000 of undesignated legacies for permanent equipment and development in the United States, and that whatever we can raise beyond paying our debts for the year, and meeting our obligations, is to go to answer some of the calls which come from our missionaries for forward work. It is doubtless true that a work which is to maintain vigorous life and to inspire enthusiasm must be an enlarging, growing work, and there were never so many good opportunities for expansion as to-day. But there ought to be an inspiration in the thought of paying our debts and keeping out of debt, in the first year for a long time which we began without a debt. Very respectfully yours,

Newark, N. J., March 16, 1916. EDWIN S. LINES.

PANAMA AND CUBA

To the Editor of The Living Church:

MAY I venture to call your attention to some misunderstandings of the Panama Congress shown in your editorial of last week.

First: There was entire freedom of speech, save that each speaker was limited to seven minutes. As in our Church Congress, speakers were required to indicate their desire to speak by sending their names to the chairman. On the second day, in order that there might be the utmost liberty of debate, this rule was held in abeyance and speeches were made direct from the floor. The only censorship was in the guidance of the Holy Spirit, whose presence throughout the Congress was manifest.

It is true that there was leadership. Men who came to the Congress with narrow and limited vision found their opinions modified by contact with men of wider experience and broader outlook. Among these leaders the Bishop Coadjutor of Virginia was preëminent. The Church owes him a great debt for the wisdom, statesmanship, and persuasiveness with which he outlined our constructive policy in Latin America.

Second: Our delegates did not exceed their instructions. The resolutions adopted at the end of the Congress were not adopted "unanimously," they were adopted "without dissenting voice," a phrase used for our benefit. Moreover they called for nothing more than to keep in use machinery which is already in existence, ready to be used whenever any Board wishes to call on it.

Third: The "Regional Conference" in Cuba was a gathering of Christian men and women each anxious to do what he could to improve the moral, social, and religious conditions of Cuba and to advance the interests of the Kingdom of God; they had come together to confer about the Kingdom, and if possible to learn from each other in order that they might do their work better. As Bishop of the jurisdiction it was my plain duty to attend such a meeting. If I had failed to do so I would have shirked part of the task which the Church sent me out to do. Very sincely yours,

Havana, Cuba, March 15, 1916. H. R. HULSE.

THE PROBLEM OF CHURCH REUNION

To the Editor of The Living Church:

HEREWITH I send you the main part of a letter which I recently had occasion to write to a friend, in answer to a communication from him, as some of those whose judgment I value are of opinion that it is worthy of consideration by all who are working over the problem of Church Reunion.

F. COURTNEY.

My thinking on the whole subject of the Christian Church has led me to say something of this kind.

There are three types of mind:

1. The priestly—
   a. Regarding organization.
   b. Conservative, and objective.
2. The prophetic—
   a. Regarding the spiritual.
   b. Liberal, and subjective.
3. The scholarly—
   a. Investigating.
   b. Receptive.
   c. Combining.

These have a place in the Church, which combines them all and teaches the whole truth, of which each sees and holds only a part; and each ministers to those who are in sympathy with itself.

1. Unless we are to give up the sacrificial character of the death of Christ, its application to the needs of individual souls, and the value of the truth revealed in the ages that are past, there must be priests who minister that sacrifice to sinful and needy souls, and emphasize the truths so revealed in the past.

2. As long as there are souls which are athirst for God, and communion with Him, there must be those in the Church who can reveal things unseen and minister the hidden wisdom, and those things which God hath revealed unto us by His Spirit.

3. As long as there remain things unknown, in both the material and spiritual realms, there must be those who are students by whom these are to be discovered, and who will teach people how they may be combined with that already known and believed; or provide new bottles into which the new wine may be poured and wherein it may be preserved.

Hitherto, apparently, the whole truth of these three could only be arrived at, or preserved, by each emphasizing his portion as if it were the whole, and denying the truth of the other two, each battling bravely for that aspect which alone he could see. But has not the time arrived when, recognizing the differing types of mind, we can endeavor the discovery by the whole Church of an organization in which each shall contribute his aspect of the truth for the benefit of the whole, and thus shall result a body of faithful people who shall find in the Church that which satisfies their whole nature; all of them being both priestly, prophetic, and scholarly in their fundamental characteristics? That is, these three types are fundamentally

in all men, but generally one only is developed and the other two are in embryo and unrecognized.

All through the ages of man's history these three types of mind have been seeking expression and satisfaction, notoriously so within the Christian Church, in which the onesided expression has led to division, as we see it to-day (in our own communion, in the three parties, Low, High, and Broad).

To take it in the large: If only, first, the Greeks and Romans, together; second, and Anglican; and third, the Protestant denominations, could recognize the truth which I have endeavored to set forth, would they not, in place of fighting and trying to coerce one another, seek after such union as would combine them all, and work together as brethren? Then the world would believe, and the Church come "to a perfect man, to the measure of the stature of the fulness of Christ."

Now for a word which may bear more directly upon the problem itself. Can we, as honest members of the Protestant Episcopal Church, hold the conviction that (1) The Reformation was a Revolution in the Church? (2) It was successful? In any revolution that is successful, a Constitution to fit the new order of things is drawn up, which is an alteration of the former Constitution.

It is almost always found afterwards that certain things which are good have been given up, and others embodied in it which are not satisfactory. Endeavors to readjust matters are almost always denounced, their authors being called traitors to the revolution itself, and men who seek to subvert it and to bring back the previously existing condition of things.

But human nature and its needs persist, and if the Christian Church is to minister to all those needs, and to the needs of all men, she must be capable of recognizing all the aspects of truth, and of teaching them; not, as now, as if they were mutually exclusive, so that if I hold one aspect as true I hold all other aspects as false, but as varied as the variant needs of men and combined in the one whole truth as those variant needs in the one human nature.

Take one great subject—the Holy Communion, and the presence of Christ. The Church of the Reunion must be capable of ministering to Roman (transubstantiation), Lutheran (consubstantiation), Zwinglian (sympathetic remembrance) and Anglican (wherein it may be supposed to differ from these). As to the presence of Christ, two things need to be remarked: First, that He must be objectively present before He can be subjectively realized, for otherwise that subjective realization (or what Hooker speaks of as His "presence in the heart of the faithful communicant"), is nothing more than a notion or conception of the mind, and has no reality; second, that the localization of Christ, *e. g.*, in the bread and wine, is at best a concession to the weak demand of that part of our nature which craves a concrete realizing and is unable to grasp a presence everywhere and always.

F. COURTNEY.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

IN view of present tendencies in the Church would it not be well for General Convention at its next session to make Prayer Book Revision somewhat along the following lines:

1. Substitution of the word "may" for "shall" wherever the latter occurs in the rubrics, thus bringing the law into accord with the theory and practice of many bishops and priests.

2. Permission to all clergy to arrange services according to their own ideas without regard to the Church's daily order. This also to bring the law more into accord with theory and practice of a large number.

3. Substitute the word "preacher" for "priest" wherever it occurs in the Prayer Book, in order to bring that document more in accord with the present Protestant propaganda.

4. Substitution of the word "Protestant" for "Catholic" wherever the latter occurs in the Prayer Book. It only occurs about half a dozen times, so the change would be slight. This would bring the Creeds and Prayers more into accord with our Protestant title.

5. Omission of the words "Body and Blood" from the Communion office wherever they occur, as this teaches the "Real Presence" and is too carnal a view of the Lord's Supper for a Protestant Church.

6. Change rubric directing communicants to kneel when they receive the Communion, as the kneeling position is humiliating for Protestants.

7. Change the present *Declaration* of Absolution to a *Prayer*, as its present form is "too much like the Catholic's."

8. Change the present form of benediction to a prayer of invocation, as the pronouncement of a blessing savors too much of priestcraft.

9. Eliminate the Preface to the Ordinal, as its present form is too offensive to our brethren of "other Churches"; or change it to a declaration that the three orders of bishops, priests, and deacons are a mere convenience of administration and that these orders are comparatively modern. Protestants will be pleased at this and the cause of unity very much furthered.

10. Change the Ordinal so that priests and deacons may ordain other priests and deacons, in order that our ministers may be placed on a level with those of "other Churches." We are inclined to acknowledge them as ministers of God without episcopal ordination ("irregularly ordained"). This irregular ordination confers powers that our regular ordination at present does not. Our priests and deacons should be empowered to do that which we acknowledge the ministers of "other Churches" do.

11. Change the Preface of the Prayer Book where it asserts that this Church has no intention of departing from the Church of England in "any essential point of doctrine, discipline, or worship," as it is quite evident that we are now departing in all three both in practice and theory.

12. Change the title of the Prayer Book. The present one is too "common."

13. After all this is done perhaps it would be well to appoint a special committee to take the whole matter in hand again and go carefully over the ground, eliminating every idea and expression that is Catholic substituting Protestant ideas and expressions therefor, above all making provision that everybody—bishops, priests, deacons, laymen, women, and children—may do exactly as they please and believe only what they choose. Free-born American citizens, particularly American Protestants, must not be coerced.

14. It would then be well to provide some general instructions of how to get out of the *Protestant* Episcopal Church, for the benefit of those who would not care to remain any longer therein.

Faithfully yours in the Church,

Greenwood, S. C., March 14, 1916. C. H. JORDAN.

To the Editor of The Living Church:

A GREAT deal is being said about shortening the Ten Commandments. They were given by the Lord for all time, among all races, in all centuries, to be kept in the letter and in the spirit, *just as they are.* It is presumptuous, indeed, even to suggest that they should be edited now, made shorter, up-to-date, adapted to the *taste* of modern life. Only the Lord Himself has a right to shorten His own commandments. Instead of making the services shorter, would it not be better to give them more than we do, especially on the Lord's Day?

Would it not delight our dear Lord if, instead of editing and condensing His holy commands, the committee on revision would in every rubric in the Communion office insert "altar" instead of "table" or "holy table"? No one now calls the altar *table*, even the most zealous P. E., as far as I know. In the rubric just before the Act of Consecration, it says, "When the priest, standing before the table." Let it be "altar," as God has ordered and His Church followed in all years. We know the word "table" was inserted in the Communion office to satisfy the rabid Protestants in England after the great curse of the rule of Cromwell and his so-called Commonwealth. We ordain men priests and acknowledge them as such. A priest is one who offers sacrifice, *not at the table*, but *altar*. I do hope that the committee on revision will make this change.

A. PERCY EUBANKS,

Parker, S. D., March 11, 1916. *Missionary.*

THE PROBLEM OF CHILD LABOR

To the Editor of The Living Church:

REPLYING to his critics, in your issue of March 4th, Rev. E. J. Craft writes that he did not oppose the Child Labor bill in his article of February 5th; but, seeking enlightenment, asked the question: "How can such legislation accomplish its purpose?" It would appear to a man up a tree that Mr. Craft gave no support to the Child Labor bill in his first article, as proved by his obstructive question, and that his last article gives less. His expressed sympathy for the children whom the bill seeks to free is seemingly a by-product of his thinking for which he has, as yet, found no use. One either supports the proposed legislation for the abolition of child labor or opposes it. Is there any middle way? Does any economic system justify child labor? Does common sense justify the procedure that withers labor at its root? It is entirely true that "there are thousands of children in this land suffering from poverty, to one in the mill or the coal breaker," but there are degrees of poverty with gleams of hope in them. What gleam remains to the factory child? No better source of enlightenment is to be found than the Child Labor bill itself, which is not a panacea, but a surgical operation for the removal of one particular cancer. The Child Labor bill is not the handiwork of hysterical reformers but of cool, calm investigators who know their ground. It is aimed straight and, if carried, will hit the bull's-eye by preventing the interstate distribution of the product of child labor.

To quote from *Six Hundred Years of Work and Wages*, and to say that its author, "Mr. Rogers, is good enough to be professor of Political Economy in the University of Oxford," must be crushing to Mr. Stott, with his "Let the consumer pay," provided Mr. Stott is without sense of humor. Everybody knows that the consumer does pay, and everybody who has given wages, wage-earners, and profit-takers a thought, knows that all are consumers. The point lies in the consumer paying an honest price for what he consumes, for all consumers to pay an honest price; and an honest price does not *delete* honest profit. Can the price of one child's life make any profit

honest? Is the business that cannot survive pressure caused by the removal of child labor fit to survive?

Furthermore, strange things have come out of the University in Oxford—and things stale; and Mr. Rogers' teaching, as quoted, Dr. A. N. Craft's summary of that teaching and the conclusion reached, are bread pudding that professors of political economy delight to make out of stale crumbs. And it is served with the conventional sauce that the efforts of the labor unions have been without avail. The fact remains that the efforts of the labor unions have profited the members of labor unions greatly, not only in wages, but in procuring for them better conditions under which to labor. The sorry side of it is that so small a proportion of all labor is organized, an item that must enter into every discussion of wages, because unorganized labor is exploited to the limit and is the joker in the game that is played against labor organized. Professors of political economy are famous for gathering up statistics and drawing conclusions; equally famous for a lack of constructive vision. Not all; for men are arising in that profession who not only see things as they are, but as they should be; men courageous enough to suggest and urge constructive measures. Many of these men who realize that "to-morrow is a new day" are finding it difficult to retain their chairs in endowed universities; some have lost their chairs. Why?

Mr. Craft says: "Where the unacademic fail is, they do not realize that the purchasing power of wages does not increase," and he touches zero in argument; for that is precisely what the "unacademic"—real wage-earners and supporters of such legislation as is being considered—do realize. It is entirely apparent to wage-earners that real wages have not been increased; they have reasoned out the why of the actual decrease; they are demanding an answer to that Why from those who have caused the decrease. The Child Labor bill is one of those demands.

While pressure may come from profit-takers as well as wage-earners, to say that: "Business can stand only a certain amount of pressure," is to state a truism; but to say: "For that reason about ninety per cent. of the men who embark in business fail," is not quite so true. All sorts of causes are behind that failure of the ninety per cent., many kinds of pressure, and none so powerful as the ruthless strangling of little business by Big Business. And it is Big Business that is back of banks that borrow wage-earners' money at three or four per cent. for manipulation in "the risks for the sake of larger returns." And the returns are larger than the risks, as is made manifest by the expenditure of those returns. Is any so blind as not to see the profit-taking, luxurious class that has grown up in America; the class that is absorbing the land for speculative purposes, for the laying out of great estates, even for game preserves; the class that pampers fancy dogs at Palm Beach—while little children toil in the mills?

"It is the old story, men are far better than their institutions. We shed tears over the suffering of our economic system, but we maintain it nevertheless." Now the Child Labor bill is no tear, and the "old story" is not a true story. Institutions are the outward and visible signs of the men who make them. Let no man who pays bare single man wages or less flatter himself that he can hide behind his business institution, however prosperous; behind an economic system that he strives to maintain; behind child labor. His day of hiding is past, if he still keeps his head in the sand. "Why," asks Mr. Craft, "why can we not realize the effect of price upon production and production upon price?" It is exactly that realization that is back of the Child Labor bill. The price is too great, the production too large a risk, the profits infinitely too perilous. You cannot increase the wages of parents, says Mr. Craft, "you cannot. There is no way out under the present system."

Which seems, to a man still up a tree, the reduction of the passion of "Thy will be done" to bare formula. That prayer, if it means anything in this twentieth century, means God's will be done, not the will of the men devouring their brothers. It is a fighting prayer that commands the use of every righteous weapon for the breaking down of the economic system over which we "shed tears." The Child Labor bill is such a weapon.

The writer, to his regret, has been unable to procure Dr. A. N. Craft's *Exodus from Poverty.* Is his experiment, which Mr. Craft would have us try, Coöperation, the equitable distribution of profit?

Evanston, Ill., March 14, 1916. Harry B. Kennon.

"REFRAIN FROM THESE MEN, AND LET THEM ALONE"

To the Editor of The Living Church:

Far be it for an unknown parson to essay forth against the able editor of The Living Church. But his appreciation of that journal and his desire to see it prosper and stand for simple justice and the democratic spirit, as well as his pride in it as a Mid-West product, makes him desire less nervousness and fewer spasms.

If we find ourselves unable to appropriate a new idea, we immediately endeavor to get that idea put in cold storage, and then, some day after the procession has marched far ahead of us, we bring the idea forth and wonder why all the world does not stand by and hail our enterprise with glad acclaim. Surely, we conclude, it is a very wicked world and very indifferent to the cause of pure religion. There is a denominational preacher in Boston town, who cannot understand the spirit of Harvard and who is at sea over the mind and attitude of the undergraduate. So, Sunday evening according to newspaper reports, he preached on "Fools of the Bible and Fools of Greater Boston." The paper tells how he advanced to the front of the platform and, shaking his fist, shouted towards the gallery (it may be that Harvard had reserved seats that night):

"You, there! You Harvard student! You think you know a lot. You know more now than you'll ever know again. . . . I am not given to betting, but I'll risk my last dollar that you're living a rotten life." The speaker also addressed his "audience of three thousand" as "adulterers," "liars," "peanut-heads."

One sees beneath all this a motive and a condition. With the motive we have nothing to do. It is to draw the crowd. Like a certain popular preacher in another city, who was told he could hold his job as long as he filled the church, so this man must draw the crowd in order to maintain an expensive establishment. The *condition* is a spirit of nervousness, restlessness, and uncertainty which is all about us at the present time. It manifests itself not alone in such pulpits, but is present in every phase of life, political and social, as well as religious. Congress continually dabbles in it, a certain type of society woman, ever eager after the latest fad, contributes a generous share to it, and new religious fads are only an extreme expression of it.

As a Church we pride ourselves on being steady, but when we cannot force every idea or movement into the well-trodden ruts of custom or tradition, or into harmony with our own attitude, we are prone to worry for God and to endeavor to carry his burdens for Him. Whether it be Panama or a "Prot" campaign in the City of Brotherly Love, or the problem of Kirsopp Lake, we become exceedingly ready to throw ourselves into spasms. Long ago that rare old Jewish teacher, Gamaliel, advised: "Refrain from these men" (St. Peter and his friends) "and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them." One would like to know whether it is more than a tradition that he was a Christian in secret, but that we cannot tell. Anyway his advice was admirable. We are too much concerned over policies and the babble of the day. If we are intent on spiritual things, we will not worry over policies. If the Panama Conference was wrong, and the Church was the spiritual power which she claims she ought to be, the attendance of forty bishops would not hinder the coming of the Kingdom of God for a moment, and if we be spiritual giants, as we ought to be, having our means of grace, the utterances of Kirsopp Lake will not have to be checked by any ecclesiastical power, any more than the sauciness of a naughty child lest the infant destroy the truth.

The truth will prevail. For my part, I believe it will prevail anyway, in spite of the terrible, bungling way we have of searching for it and presenting what we have appeared to find. One is reminded of the atheist who journeyed to Rome and came away a Christian, because, notwithstanding what he had seen and learned there, the Church still continued to exist, and that was enough to make him believe in God. So, I have great faith in God and His ways of working, for, regardless of all our stupid blunderings, many thousands are still finding spiritual comfort and nourishment in this old mother Church. It is not what the other man says, or a question of policy—but, have *we* the prophetic vision and are *we* preaching the good news of the Kingdom? We should be so busy about our great work that we would leave all these lesser things, which now worry us, to the politicians. Charles Harden McCurdy.

Grace Church, South Boston, Mass.

THE NEED OF CHURCH LITERATURE

To the Editor of The Living Church:

In his letter on the need for Church literature, printed in the current issue of The Living Church, the Rev. H. P. Scratchley makes clear a condition that is every day pressing more heavily upon the officers of the Church Periodical Club. From all parts of the Church there is a steady and steadily increasing demand for tracts and books containing simple, definite instruction on the faith and practice of the Church. It is not simply the clergy seeking what they think their people ought to read; it is the people asking through them to be given the opportunity to read. How much personal instruction can be given by a priest caring for anywhere from two to twenty missions or working alone in a scattered rural community? "My people are asking for books about the Church." "My own small library is in circulation all the time." "Nothing would help my work so much as some tracts giving Church instruction." "What can I do when the Baptists are flooding the town with their literature?" These are but samples of the many expressions of this need. With Mr. Scratchley we ask, What is the Church going to do? What is being done is very little. The Episcopal Tract Society of Philadelphia makes some free grants of its tracts, many of them excellent. The American Society of Church Literature is also beginning to make free distribution of some of its publications. The Church Periodical Club spends for tracts all that can be spared from its scanty income. All these efforts combined are utterly inadequate to meet the situation.

The writer has made in the past year or two fairly exhaustive study of such books and tracts as are available. Of the latter there

is a more abundant supply than is perhaps generally known. Many subjects are well covered. Indeed, there is often a duplication of information and presentation in different series. On the other hand, some fundamental subjects seem to be quite untouched. Individuals and organizations issue new tracts without apparently trying to ascertain whether the subject has been well presented elsewhere or where they would best direct their effort.

In the matter of books, the outlook is not so promising. There are many good books, of course, but the whole subject should be studied from the point of view of the real needs, and the possibility of meeting these in simple and inexpensive form. More fiction for both children and adults teaching definite truth, or giving a Churchly atmosphere, but adapted to the interests of the present generation, would be of great value.

The Church Periodical Club is already informed as to such needs in many parts of the Church. A fuller and more widespread investigation is delayed only by lack of ability to give what is needed. It has the necessary machinery for distribution. Are there no men and women in the Church ready to make a venture of faith and provide for this need in some adequate fashion? I firmly believe that no expenditure at the present time would show larger returns in actual growth in numbers and intelligence. It is incredible that we are so totally lacking in appreciation of the value of propaganda material. Do we really believe in the Church less than the suffragist believes in suffrage, the socialist in socialism, the business man in his business? Any business man would be the scorn of his fellows who built a plant, engaged workmen, and left them with poor tools or none. That is exactly what we are doing now. Shall we continue to "eat our morsel alone" and remain "deaf to their starving call"? Faithfully yours,

MARY E. THOMAS.

281 Fourth avenue, New York, N. Y.

A PLAN TO POPULARIZE THE PRAYER BOOK

To the Editor of The Living Church:

AS one of the many who may be called "plain every-day laymen," I have read with interest many plans for enriching the Prayer Book. Such suggestions are naturally confined to those versed in liturgics and to them the subject may be safely entrusted.

A far greater problem to my mind is, how to enrich the "plain every-day *non*-Churchman" by a knowledge of the Prayer Book and the Church represented by it. How long is the conservatism of the members of this Church to confine the "gilt-edged" volume to the top shelves of the leading booksellers which most effectively prohibit it from becoming in fact "common prayer" to all people? Would it not be practicable to—yes!—advertise the Church, in some such way as the following?

Publish a rubricated Order for Holy Communion in, say, 48mo, prefaced by a religious picture and a short introduction, bind cheaply but attractively, and introduce to the dime-spending millions that throng the ten-cent stores of this nation; then let religious instinct or curiosity do the rest.

Who can foresee the results? One can at least imagine that the most casual reader will learn something of the Church. For instance, the word "priest" is used in the Liturgy. To the foreign-born Americans who so largely patronize these shops this word alone would compel some degree of attention, and I can conceive of a large American-born population to whom the fact would be instructive. Why leave these counters to the sole possession of the Roman Church with its "Key of Heaven" so prominently displayed?

Of course I assume that this Church as the representative of the lowly Carpenter still desires to win the common people. As I am happily a member of a Catholic and Catholic-minded parish in which one is accustomed to see white, black, and yellow, American, African, and Asiatic, rich and poor, worship together before one altar, I am convinced that this Church has a message for all and that a conservative parish will have no other place in the future nation than that of a weak and uninfluential club for the well-intentioned but misunderstood rich, and the exclusive intellectual.

With the clergy "down to brass tacks" like good business men, saving souls, there will be much less "Leagueing" and preparing "Testimonies" to explain their personal idiosyncracies, of which ninety-nine souls out of every hundred in this land of ours know little and care less. C. H. ZOURUE.

THE DISSOLUTION OF RECTORATES

To the Editor of The Living Church:

THE question raised by F. A. H. in the condensed letter captioned Dissolution of Rectorates is one which is vital to the growth of the Church. Brilliant gifts possessed by the diocesan, even when they are not fortuitous to his office, have less value in establishing the Church of God than more mediocre talents, when they moderate the gifts of a vigorous and forceful body of "subordinate" clergy. The conditions referred to by your correspondent are emasculating the intellectual and spiritual initiation and discovery of those ministers who most closely mediate the common humanity of their age, which is the nidus in which the new song of life grows strong. There is possibly not much to do in the way of corrective legislation; and few bishops are strong enough to achieve an effectual reform by way of administration; so it seems that only in educating the laity into an exact and worthy conception of the priest's office and conscience lies the hope of the Church. So far from holding the right view is the average Church member that the following clipped from a public discussion sequent to a rector's resignation seems current orthodox doctrine. In effect the critic stated: "That the rector was paid to do the work of the parish, then and there, and he had no responsibility or call beyond those limits, and attention otherwise disposed than above circumscribed was in effect robbery." The real fact is, the first and primary dedication of the priest's life is to his office in the Church of God. The priest being thus set apart, then a particular congregation of Christians, having read of his office, call him to the administration of holy things in their spiritual community, under the particular, though implicit, guarantee that he should suffer no hurt on his priestly life. The priest's conscience must rule and determine the occupations of his ministry. I am persuaded that the great unfaithfulness of the Church to-day is its unfaithfulness to the obligation it has assumed in respect to the priesthood of the pastor it has called. Before the accumulated catalogue of specific conditions of unfaithfulness on the part of the Church, the unfaithfulness of the pastor to the essential spiritual needs of his people is as nothing; and in very many instances it is conditioned by the larger unfaithfulness of the Church membership. A new conscience, and a greater conscientiousness, is needed touching the sacred calling of the priest, before the terrible throes of wrong which lies more or less proximate to every priest can be rolled back so that he may be free to fulfil his essential ministry. OSCAR WOODWARD ZEIGLER.

Baltimore, Md.

TRANSUBSTANTIATION AND THE FAITH

To the Editor of The Living Church:

IT is somewhat startling to find an explanation and prophecy of the rejection of the Faith by the majority of the intellectual classes in Roman Catholic countries in the pages of the great advocate of the doctrine of the Immaculate Conception six hundred years ago. The "Doctor Subtilis" assigns to the doctrine of Transubstantiation the very effects which are so painfully visible to-day in Europe and America. His words are:

> "Since the Faith has been given to us to be a way of salvation, it ought, as it seems so to be determined and held by the Church, as most tends to salvation. But to lay down any way of understanding it which is above measure difficult and which evidently involves inconveniences, becomes an occasion of repelling from the Faith all philosophers, nay, almost all who follow natural reason. At least, it becomes an occasion of hindering them from being converted to the Faith, if it be told them that such things belong to our Faith. Nay, it would seem that a philosopher or anyone who followed natural reason would regard what is here laid down, *in denying the substance of the bread*, a greater inconvenience that he would find in all the articles which relate to the Incarnation. And it seems strange, why in one article which is not a main article of faith, such a way of understanding it should be asserted, as lays faith open to the contempt of all who follow reason." WILLIAM LINDSAY GLENN.

Emmerton, Md.

RELIGIOUS CONDITIONS IN ENGLAND

To the Editor of The Living Church:

I CANNOT refrain quoting from a letter I have just received from a Christian layman in England:

> "The war is a great discerner of persons; it is a message and a lesson from God; and the nation as a whole is not, it seems to me, even trying to learn the lesson. In its purely human efforts it is doing magnificently. The people in this respect are far ahead of the government, which has long ceased to lead, and has now to be driven. There is, indeed, no leadership, and the soldiers and people suffer. These make gigantic efforts—their heroism and their liberality in blood and money are unparalleled—but, for lack of guidance and coördination, these efforts, in the past, have been half wasted. And what is true of the State is equally true of the Church. The intercessory services are fallen flat. We call on God as our God to come and help us; the Kaiser does the same. We make much of God being on our side; we never for a moment consider whether we are on His side. We make our puny, foolish plans and ask Him to carry them out; we never ask what His plans are, and what our share may be in carrying them out."

Christ Church, Media, Pa. HARRY RANSOME.

OUR COMFORTS, when traced back, are seen to have been obtained by the hunger and cold and homeliness of numerous benefactors, whose works remain, though their names have disappeared.—*Henderson.*

NOTHING will cure the wild license of the age but the authority and discipline of the Church voluntarily submitted to by the humble Christian heart. There is no modern philanthropic or philosophical or reforming nostrum that can be substituted for this divine cure. —*Rev. F. C. Ewer, D.D.*

BOOKS FOR LENTEN READING

Life's Journey. By Henry Hutchinson Montgomery, Sometime Bishop of Tasmania. With an introduction by the Bishop of London. Longmans, Green, & Co.

One takes up with a good deal of interest a book commended to all his people by the Bishop of London and of which he says enthusiastically, not only made him feel that he wanted to be a better man, but made him feel encouraged to try to be a better man. Yet after all he has not spoken too highly of it and *Life's Journey* is a book which no one should fail to read during this Lent. The author in the opening chapter says: "The journey of life bears hard upon us, and I have set out to console." So all through the books runs the scarlet thread of encouragement, especially for those who are inclined to look upon the present war as the death blow of Christianity. That the idea of "walking" in reference to religious life, is peculiar to the Revelation of the Bible and has no place in classical writers, Greek or Roman, is shown very early in the book. "The Pilgrim's Progress has in modern times consecrated afresh this view of the spiritual life. And in an abstract sense 'walking' has ever been the Church's ideal." Yet this modern pilgrim, born into the larger faith of the Catholic Church, unlike poor Christian in Bunyan's beautiful allegory, has the comradship and help of the ever-present Friend. *Life's Journey,* like the one with which Lent is so often compared, ends with Easter morning and the vision of the Risen Christ. It is a book to read, not once but many times and especially when the clouds of grief or despair loom dark upon the horizon. P. H. C.

The Faith of the Cross. By Philip Mercer Rhinelander, D.D., Bishop of Pennsylvania. Being the Bishop Paddock Lectures delivered at the General Theological Seminary, New York in 1914. Longmans, Green, & Co. Price $1.20 net.

Under the six chapter headings of "the Secret," "the Vision," "the Way," "the Death," "the Victory," and "the Fellowship of the Cross," Bishop Rhinelander shows how the "faith of the cross" sums up fairly and accurately the true meaning of the Christian religion. The author says in his preface that when he first began to think along the line developed in these lectures, he was startled to find how the Cross had shrunk into the background of contemporary writing, both theological and apologetic. It is indeed too true that the tendency of the age has been to ignore the Sacrifice on Calvary and to forget that social service must go hand in hand with religion, if it is to be real service. We need once more the old child-like faith which turns its eyes to the cross. "The whole world can find its way to God because Christ died." There is the apostolic faith." In this book which presents the old truths in such a fresh, vigorous way it is hard to say which is really the best lecture. Yet in the closing chapter on "the fellowship of the Cross," is this pertinent paragraph:

"One pewed and padlocked Church, I fancy, may be a greater obstacle in the way of society's redemption than the worst sweat-shop in the world. For you may abolish sweat-shops without bringing the inmates any nearer to Christ or the Cross. But by opening the Churches you are at least opening the way. You are providing that the poor shall have the Gospel preached to them." The book is one that every earnest, thoughtful Churchman should read. P. H.C.

Good Friday and Other Poems. By John Masefield, New York: Macmillan Company. Price $1.25.

It is nearly twenty centuries since the Sacrifice on Mount Calvary took place, and each year as the day approaches the Christian world pauses for a little space to kneel at the foot of the Cross on Good Friday. Many books have been written about the Crucifixion, but few of them betray more vividly the events which led up to, and immediately followed the trial of Jesus, than this dramatic poem by John Masefield. The Jewish rabble, Herod, Pilate, Procula who in her woman's pity:

> "Would have gone to Herod had I dared,
> To plead for this man Jesus,"

and the Madman, blinded for "thinking aloud, on Passover," are more than creations of a poet's fancy; they are real personalities. With a tender reverence which will not offend even the most devout reader, Jesus and those nearest Him, are heard and seen only in the gestures and remarks of the bystanders. The book is an excellent one for Lenten reading. P. H. C.

The Sacred Way. By the Rev. Jesse Brett, L.Th. Longmans, Green, & Co.

Those who are familiar with the previous books of the Rev. Jesse Brett, will eagerly welcome this one which has to do with "the Heavenward journey of the soul." Men are feeling the need of guidance at the present time as they do to a greater extent when some world catastrophe sends them stumbling from the broad highway to the straight narrow path which leads to eternal life. As the author truly says: The spiritual demands of the time become only the more imperative as the true inwardness of the Great War is being understood." Woe to the Church or the nation which fails to make the most of the present opportunity. Civilization trusting in its own strength, has slept through the gathering storm. Now like the Disciples on the Lake of Galilee, it must cry to the Lord, or perish.

P. H. C.

The Splendor of God. By the author of *Self Surrender and Self Will.* Longmans, Green, & Co. Price 65 cts. net.

This very readable little book of ten chapters is intended as an aid to those who are simply and humbly seeking to make progress in the knowledge of God, whom to know is life eternal. With this end in view the author considers many of the obstacles which interfere with that perfect knowledge, and shows how they may be overcome.

P. H. C.

BIOGRAPHY

Henry Codman Potter. By George Hodges. The Macmillan Company. 1915. Price $3.50; by mail $3.70.

Dean Hodges has given an interesting record of Bishop Potter's public career. The materials he has used are almost exclusively public records; and he has given a clear and adequate impression of the official life. He emphasizes that Bishop Henry Potter was a man of affairs; concerned to make his influence felt for all civic and social righteousness; chiefly valuing the Communion to which he belonged for its aim at comprehensiveness; making for himself by his fairness and fearlessness a special place in the Episcopal Church and in the City of New York.

He gives, however, but a vague idea of the private and personal life. Those who knew Henry Potter will miss suggestions of those special things that gave flavour to his personality; those who did not know him, will not learn them from this book. It gives the life of the official, rather than of the man, in spite of the truth to which Dean Hodges calls attention, that Bishop Potter "had, like some other reticent men, a freedom of self-disclosure in public speech."

There are also failures to observe the rule that "biographers, like children, should be seen, not heard." Their function is to interpret, not to express their own views. In some passages of this book we get more of the Dean than of the Bishop! For example, the Bishop, who himself accepted quite simply the Church's faith, was clear that any clergyman who could not accept the articles of the Creed or conform to the order of the Church should "retire from the exercise of his sacred office." He had no quarrel apparently with those who "associated the Incarnation with the ideas of the supernatural birth and the physical resurrection in such a way as to suggest that that essential doctrine stands or falls with these details." Not so the Dean. He is indignant—and shows it—at the Pastoral Letter of 1894, with its insistence that "fixedness of interpretation is of the essence of the creeds," though there is nothing to indicate that the Bishop spared his indignation. Or again, the Dean feels that "the clergy have always resented the endeavors of the bishops to give them instructions." The Bishop seems not to have felt this. Apparently taking his canonical duties quite seriously, he frequently instructed clergy, as well as laity, in New York, while they seem to have welcomed such instructions as he gave them! It is necessary to discriminate between strata of biography and autobiography, the latter—though of course interesting—being somewhat irrelevant. Yet the incongruities, slight and easily recognizable, detract little from a good account of the work of one of the leaders of our Church in the generation that is quickly passing.

F. J. K.

Ethical Readings from the Bible is the title of an attractive little book designed to be used in schools as a supplementary reader. It was prepared by Harriet L. Keeler and Laura H. Wild and is composed of passages that interpret themselves and are the common ground upon which people of all phases of religious faith rest for their ethical ideas. Beginning with the song of the psalmist, "Remember also thy Creator in the days of thy youth," it closes with the ancient benediction, "The Lord bless thee and keep thee." The one criticism which an examination suggests is that there is no reference to the places where these time-honored statements are to be found. The book is published by Charles Scribners Sons.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE game of "Choose your Leader"—which usually follows in the wake of one of Miss Tillotson's visits—is far more difficult than the ancient recess-game, *"Follow* your leader." After one of these interesting institutes is closed, the women are in a very optimistic frame of mind. Lent coming on, they meet to carry out the tacit promise, made so eagerly, that they would become leaders of classes.

"You know," says one of them, "that if we do not fulfil this plan we are worse off than if we had never had an institute. Miss Tillotson said so."

"Of course," assents another. "We have seen an ideal, and to lose sight of it now through indifference would ——"

"And then leadership is not nearly so difficult as it sounds." The rector's wife says this. "The art of the thing is to ask questions which will get the women talking. Miss Tillotson said so."

"You must bring pencil and pad and jot down all your conclusions. If you don't do this it isn't a study-class" (tautologous term which educated Church women should avoid). "Miss Tillotson said so."

"Mrs. S——, you were present at all of the institute meetings; you will lead our Lenten class, will you not?"

"I should be scared to death—I always tremble for a week before a club paper and for a week afterward."

"But *this* is different. You are not expected to do anything original in this. You just ——"

"As I understand it, you just open your book and ask a question and the class takes care of itself."

'That *sounds* very easy, but I think Mrs. Jones should be the leader. She is fitted ——"

"My dear madam! I have the care of the Auxiliary. Would you heap more upon me?"

"But you just open your book ——"

"There are too many in our Auxiliary for one class—we have thirty-two. About eight are enough. Miss Tillotson said so."

"Eight into thirty-two, four times. We need four leaders." A general sigh. "Where shall we *ever* get them?"

President of Auxiliary, pathetically: "Ladies, won't *some one of you* attempt this?"

"We are all working for the wounded in France."

"This must *not* fall through. Mrs. B——, you are the busiest woman in the Church; will *you* try it?"

"I thought some of the younger women who have plenty of leisure would be willing to do this fine work. Mrs. S——, this would just suit you."

"I came to *learn*—not to *lead*."

"But *this* is a great way to *learn*. Miss Tillotson said so."

President despairingly: "Ladies! Come at the usual Auxiliary hour each week during Lent. *Somebody* will be here to lead—though who ——"

The result: The four busiest women, those who teach in Sunday school, who work in the guild, who do parish calling and attend every Lenten service, take the responsibility of leadership. And it turns out to be more than a mere opening of the book.

PERHAPS THE WOMAN who said that the only resolve she had made for Lent was to "keep her white kitchen cabinet perfectly clean" was framing a more far-reaching good for herself than she thought. Certainly physical labor with an ideal of perfection works much for the human soul. The setting of an ideal at the beginning of Lent is of itself a step upward and the active resolves of doing something are far better than the negative ones of abstinence from something.

Bishop Francis in his address on a quiet day early in Lent reminded his hearers that they might "wash dishes to the glory of God" and that Lent might be kept in a most profitable way during every hour of duty at home. This thought should satisfy the many women who find great joy in the Lenten services and would attend them daily if not precluded by home duties. We hope that every branch of the Auxiliary in the land was able to begin Lent with one of these beautiful and holy days of meditation which are a help during the entire year. The Bishop said to his hearers that it was what we were thinking—not what we were hearing—which was to be the great benefit. This day referred to is of yearly occurrence on the first Friday in Lent. During the quiet luncheon, the Bishop read the affecting story of the death of the saintly Bishop Engle.

THE SECOND meeting of the officers of the Woman's Auxiliary in the Province of New England took the form this year of an institute held at the invitation of the Massachusetts branch in Boston at Emmanuel Church parish house, March 2nd to 4th. Dr. Alexander Mann in his capacity as member of the Board of Missions gave the keynote of the conference in an address on "The Mission of the Church and the Board of Missions." He drew a striking parallel from the parable of the feeding of the five thousand, showing that the mission of the Church, or the food to be distributed, is spiritual but it cannot be given to the hungry multitude until they are made to sit down in orderly groups, and the method of distribution is the work of the Board of Missions. He also called attention to the fact that the Church seems only to recognize its corporate responsibility once in three years at the meetings of the General Convention; in the intervening time it leaves the carrying out of its own work entirely to the Board and is apt to lose sight of its corporate responsibility.

Four classes with three sessions each were held: *The Bible and Missions,* ably led by Mrs. Edward Drown; *The Conquest of the Continent,* presented by Mrs. Paul Sterling in the form of programme meetings; *The Why and How of Missions,* conducted by Miss Corey as a normal class; *Modern Heroes,* made fascinating by Miss Sturgis as Junior Study.

Miss Julia C. Emery, the general secretary, was warmly greeted at the opening conference over which she presided. The general topic, "How the Auxiliary can best serve the purposes for which the Board of Missions stands," was considered under three heads: the physical, money and boxes; the intellectual, missionary education; the spiritual, prayer. These subjects elicited more or less profitable discussion, after which Miss Bigelow emphasized the Junior Auxiliary as a possible training school for missionaries.

Organization, Missionary Finance, Education, and the Junior Auxiliary were discussed in sectional conferences, the most important conclusion of which was that the Woman's Auxiliary of the New England Province would defer formal organization until after the next triennial meeting.

Miss Franklin of Connecticut gave the illustrated lecture on the United Offering prepared at the Church Missions House, Dr. Betticher delivered a talk with slides on "The Spirit of Missions," and Miss Corey of the Massachusetts branch made a strong address on "The Woman's Auxiliary as an Educational Force in Diocese and Parish."

There were about seventy delegates in attendance in spite of the rather severe weather.

A CORRESPONDENT writes:

"I have just finished that most interesting article of yours on the old custom of carrying one's own Prayer Book to church with him. What a timely article it is! I earnestly hope that the old custom will be revived, and that the day is not far distant when we shall see multitudes going to church—men, women, and children—each with his or her own individual Prayer Book. A custom among brides of to-day is to carry at their marriage a Prayer Book that has been handed down to the family from another generation. Why should not we worshippers who attend service regularly on Sundays be proud to carry the book which our grandfathers or grandmothers have sanctified by their reverent use?

"I have in my possession an old Prayer Book, given to my father at the time of his confirmation, by my grandmother, on the fly-leaf

which is written in grandmother's old-fashioned hand, the poem ecently printed on your page:

"'Remember, Love, who gave thee this,
When other days shall come.'

"I attend the parish church where George Ross, signer of the nmortal Declaration of Independence, and General Edward Hand, ne companion of Washington, and other patriotic worthies wor-nipped. We have had such eminent men as William Augustus Muhlenberg and Bishop Samuel Bowman as rectors.

"Grandmother was a lady of the old school; and she was old-ashioned enough to believe that it was 'generally necessary to salva-ion' to attend service twice on Sundays. She always carried a large Prayer Book, the print of which was big enough for John Bull to ead without spectacles.

"There was no evening service in those days, as Evening Prayer vas read in the afternoon at three o'clock. When Muhlenberg became ector of this old pre-Revolutionary parish, he established a service n the evening. This angered the father of his sweetheart, and evered the relations of the lovers. It was at this time that Muhlen-erg was moved to write *I would not live alway.*"

THE CHURCH LEAGUE OF THE BAPTIZED held its annual meet-ng at the home of Mrs. Seth Low, New York, in January. The urpose of this society is to enlist the interest of every baptized erson in the fund for the aged clergy. The sum specified is en cents, but larger gifts are thankfully received. Bishop Whitehead wrote: "The annual results seem small, but they are ut the visible results. In my opinion the enrollment of every nan, woman, and child in the cause of caring for the infirm lergy is of tremendous importance in itself and will bear fruit ar beyond the few dollars of any one year." Bishop Darling-on, chaplain of the C. L. B., hopes that the League will do etter than ever, "now at this time when an effort is being made o form a pension fund." In the past year $7,800 has been sent o the Society for Clergy Relief. Miss Mabel Hance, directress f the Church of the Beloved Disciple, New York, was the anner directress of the year, sending $109—and this, says Mrs. Gibson, the president, "is neither a large nor a wealthy parish." The C. L. B. is represented in twenty-seven dioceses, being argest in Louisiana, New York, Easton, and Pittsburgh. Life nembers make a gift of $15.

CHRIST CHURCH parish, Rochester, N. Y., has arranged a Lenten class with the general subject, Keepers of the Light. The excellent historical series in the *Spirit of Missions,* on how the Church came to this country, will be the main theme, with collateral readings. The final meeting has the topic, Social Service in Our Church.

A CHURCHWOMAN sends us a note about some Church work in Florida. "We attended a beautiful garden-party given by St. Stephen's Guild in one of the loveliest estates at Cocoanut Grove, for the benefit of St. Stephen's Church there, and the magnificent sum of two thousand dollars was cleared in four hours. The charm of the surroundings certainly cast a peculiar spell over everyone, for a single recipe sold for five dollars, and Mrs. Saint Gaudens gave autographs of her illustrious husband, which brought great prices."

"YOUR CHARADE ought to boom the Apportionment," writes a reader. A priest of the Church who finds rest and relaxation in the study of charades sends this one which is very hard:

"When in church the preacher prays,
The stout and dignified unbend
To seek *my whole.*

"Wives oft should mend,
Beside some inconvenient ways,
Their husband's clothes.

"Still, many a man
My first my last I'd blush to scan."

INDIVIDUAL COMMUNION CUPS

THE PURITANISM of the Americans is against their shedding Anglo-Saxon blood. Their shrinking from bloodshed is only another symptom of that ineradicable vulgarity of mind which finds pathetically unconscious expression in anti-kissing leagues and individual Communion cups.—CHARLES MARRITT, in *The House on the Sands.*

ADMIRAL COLIGNY

[Read by the Rev. Howard Duffield at the dedication of a window commemorative of the Huguenots; in the Old First Presbyterian Church, New York City.]

O Spirit of the Huguenot,
Religion's law may fail
Through sin of man in varied plot
To guard Truth's outer veil:
But in the souls of faithful few
Who honor noble lives,
The sword of St. Bartholomew
The ancient faith revives.

O Spirit of the Huguenot,
Time's cycle cannot stay
The changing causes which allot
Earth's warfare of to-day:
Yet sown in tears 'mid mortal loss
Upon fair Freedom's ground,
The Healing Fruit of Holy Cross
In harvest shall abound.

O Spirit of the Huguenot,
Upon fame's honor roll
The name of many a patriot
Reveals a golden soul:
And by this hour's abiding zeal
In this—God's chosen place—
We recognize anew the seal
On whom He set His grace.

O Spirit of the Huguenot
Of that old-time romance
When Holy Christendom stayed not
The sword of ancient France:
We view in lieu of sacrifice
The glory seen afar
Enabling faith to pay its price
To Henry of Navarre.

O Spirit of the Huguenot,
The victims whom men slew
In massacre, are unforgot
Of St. Bartholomew:
The dauntless one who first met death
Intrigued by Medici,
Would not recant in dying breath—
'Twas Admiral Coligny.

O Spirit of the Huguenot,
Inspire minds to see
The triumph of a hero's lot
In Gaspard Coligny:
Though sword and ploughshare both may rust,
God's Word maintains His sway,
Until the path of men made just
Shines to the perfect day.

ALICE CRARY SUTCLIFFE.

A TE DEUM

Sight

We climb the everlasting hills
And rest on yonder dizzy height,
And, as we view this wondrous earth,
We thank *Thee* for the sense of sight.

Smell

We roam amid the leafy woods
And linger in the flowery dell,
And there we breathe the perfumes sweet,
And thank *Thee* for the sense of smell.

Hearing

The happy laugh of those we love,
The chatter of our children dear,
The music of the busy world,
We thank *Thee,* Lord, that we can hear.

Touch

The pressure of a friendly hand
A little thing! But yet how much
A solace to an aching heart;
We thank *Thee* for the sense of touch.

Taste

The bounteous fruits of earth are ours
(Forgive, O Lord, our wanton waste),
As we enjoy their flavors rare,
We thank *Thee,* for the sense of taste.

W. H. COLSON.

Church Kalendar

✠

Mch. 1—Wednesday.
" 5—Quinquagesima Sunday.
" 8—Ash Wednesday.
" 12—First Sunday in Lent.
" 15, 17, 18. Ember Days.
" 19—Second Sunday in Lent.
" 25—Saturday. Annunciation B. V. M.
" 26—Third Sunday in Lent.
" 31—Friday.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.

JAPAN

TOKYO

Rev. Dr. C. S. Reifsnider.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. HOWARD ALLIGOOD, deacon, in charge of St. Thomas', Bath, N. C., is to become minister in charge of St. John's parish, Grifton, N. C., with the cure of two other points, heretofore under the charge of the rector of St. Mary's, Kinston.

THE Rev. CHARLES H. BASCOM has accepted the rectorship of Christ Church, Charleston, S. C., and expects to assume charge of his new cure about April 1st.

THE Rev. ROBERT BENEDICT will take charge of St. James' Church, Langhorne, Pa., about April 1st.

THE Rev. B. STEWART BERT, formerly curate at St. John's, Norristown, Pa., has entered upon his duties as priest associate of the Church of Annunciation, Philadelphia, Pa., and should be addressed at 2026 North Thirteenth street.

ON Thursday evening, March 2nd, a farewell was given by the men of Trinity Church, Wheaton, Ill., to the Rev. WILLIAM J. CORDICK, who has been elected rector at Plymouth, Ind.

THE Rev. J. F. COX, rector of St. John's Church, Hallock, Minn., has been invited for the third year in succession to preach the baccalaureate sermon for the graduating class of the Hallock High School.

THE Rev. WM. EDWARD COX, rector of St. John's Church, Wilmington, N. C., has been appointed secretary of the diocese of East Carolina, to fill out the unexpired term of the Rev. Morrison Bethea, who recently resigned to accept a call to the diocese of North Carolina.

THE Rev. J. GIBSON GANTT of Denton, Maryland, has been elected rector of Ascension Church, Claymont, and of Grace Church, Talleyville, Delaware.

THE Rev. E. VAN W. EDWARDS, in charge of the Epiphany, Royersford, Mass., has accepted an appointment in North Carolina.

THE Rev. W. Y. EDWARDS, assistant at Calvary Church, Germantown, Pa., has accepted a call from the Church of St. Mary Magdaline, Newark, N. J.

BISHOP FISKE, of the diocese of Central New York, who has been confined to his home for the past ten days with a severe attack of the grippe, is rapidly convalescing and expects to be able to fill his regular appointments within a few days.

THE Rev. STEPHEN GARDINER, curate of the Church of the Redeemer, Chicago, has been appointed chaplain to the Hospital of the Illinois Central Railway.

THE Rev. E. DEF. HEALD, JR., of Wilmington, N. C., was recently made Dean of the convocation of Wilmington.

THIRD SUNDAY IN LENT

St. Luke 11 : 22—"A stronger than he."

Thrall to the evil strength which master'd me,
Fetter'd with chains of habit ill, I lie:
Sin deems his prey secure; for liberty
In my ignoble plight I cease to sigh.
But, lo, the Stronger with robes dyed in red,
Coming from Edom, marching gloriously,
My soul to waken from its loathsome bed,
And bear away the spoil victoriously.

O Stronger than the strong, be Thou my stay;
Rouse me from dreams of peace in dungeon vile;
So gain I strength from Thee my part to play,
Safe from the strong man arm'd, his force and guile.
Slave to the strong no longer am I found,
But soldier of the Strongest, freed and crown'd.

HERBERT H. GOWEN.

THE Rev. G. W. HINKLE has resigned as rector of Christ Church, Waterloo, Iowa, and after June 1st will make his residence in Cleveland, Ohio.

THE Rev. ERNEST J. HOPPER, rector of Grace Church, Waverly, N. Y., has accepted a call to Trinity Church, Utica, and will soon begin his duties in his new parish.

BISHOP KINSMAN, owing to an attack of grippe, has had to cancel all his appointments for February and March except those for confirmations. This led to the omission of several missions in South Delaware, one of which in Georgetown is to be held later in Lent.

THE Rev. HENRY F. KLOMAN, who recently resigned the rectorship of St. Stephen's Church, Portland, Maine, where he has labored with so much success for over ten years, after a much-needed though brief vacation is spending the remainder of the winter in Baltimore, Md., where he is assisting at Christ Church.

THE Rev. A. E. LYMAN-WHEATON, deacon at Lake Village, Arkansas, will serve at Christ Church, Little Rock, under the Bishop until such time as the vestry call a permanent rector.

CHAPLAIN WALTER MARVINE of Fort Du Pont, Delaware City, Delaware, is convalescent after an operation in Walter Reed Hospital, Washington, but will not be able to resume work in his army-post and in Christ Church, Delaware City, until Easter.

THE Rev. C. PRENTICE PARKER has resigned Holy Trinity parish, Hertford, and has accepted a call to St. Luke's parish, Lincolnton, N. C., in the missionary district of Asheville. Mr. Parker moved to his new field of labor immediately and is now in charge there.

THE Rev. PHILIP C. PEARSON, who became rector of Christ Church, Ridgewood, N. J., June 1, 1909, has resigned. He will enter on his duties as rector of St. Michael's Church, Naugatuck, Conn., on Palm Sunday.

THE Rev. WILLIAM S. SAYRES, D.D., general missionary of the diocese of Michigan, who has been very ill since the first week in January, is now thought to be out of danger, and is very slowly regaining his strength. He hopes to resume his work after a few months.

ON Ash Wednesday, the Rev. KIMBALL SEVERANCE became a member of the Cathedral and City Missions' staff in Chicago. He has been in charge of St. Paul's Church, Kenton, Ohio, in addition to his work in Upper Sandusky, and at Ada of the same diocese. For a time he was in San Francisco, where he had a good record for city mission work.

THE resignation of the Rev. HOMER W. STARR, Ph.D., rector of the Chapel of the Cross, Chapel Hill, the seat of the University of North Carolina, becomes effective just before Easter, so that he may assume charge of the Church of the Holy Communion, Charleston, S. C., on the Feast of the Resurrection.

THE Rev. CECIL J. S. STUART, G.T.S. '13, Professor of Greek at St. Chad's College, Regina, Sask., has been appointed chaplain of the Thirty-seventh Canadian Overseas Battalion, and is now stationed with them in England.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

DIED

DAFTER.—At Marinette, Wis., on March 17th, AMELIA DAFTER, widow of the Rev. William Dafter, D.D., formerly rector of churches at Marinette, Marshfield, and Oconto, Wis. Born in Milwaukee in 1844, she is survived by three children.

DUFFY.—At the rectory, Bay St. Louis, Miss., Saturday, March 11, 1916, FREDERICK P. F. DUFFY, priest and doctor, rector of Christ Church, Bay St. Louis. R. I. P. (English Church papers please copy.)

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

HUNTINGTON.—At Post Graduate Hospital, New York City, on March 15th, at the age of fifty years, FRANCIS C. HUNTINGTON, son of the late Rev. Dr. W. R. Huntington, rector of Grace Church. Mr. Huntington was graduated from Harvard in the class of 1887, and was a practising lawyer. He is survived by a wife and three sons.

MACKRILLE.—On Sunday morning, March 5, 1916, at her late residence in Chevy Chase, Md., MARY V. E., widow of William R. MACKRILLE of Lincolnshire, England. Funeral from All Saints' Church, Chevy Chase, on Tuesday, March 7th, at 10 A. M. Interment at Baltimore, Md.

"If ye loved me ye would rejoice because I said, I go unto the Father" (St. John 14 : 28).

MATTHEWS.—At New York Hospital on Ash Wednesday, March 8, 1916, CARRIE COBB, widow of Thomas Anson MATTHEWS of New York City.

"O Jesu, ever pitying, blest,
Grant them thine eternal rest."

PARKER.—In Franklin, Va., March 15th, the Very Rev. WALTER G. PARKER, Dean of Trinity Cathedral, Little Rock, Arkansas. Burial in Frederick, Maryland, on March 17th.

SHIELDS.—The Rev. HARVEY M. SHIELDS died at Mineral Wells, Texas, on March 8th, after two years of failing health.

SISTER LAURA.—SISTER LAURA of the Community of St. Mary, daughter of A. H. THOMPSON, Esq., departed this life on March 16th at Kenosha, Wis.

WHEELOCK.—At Madison, Wis., on March 17th, JAMES HARVEY WHEELOCK, brother of Mrs. Dafter, whose death on the same day is noted above. He was in his seventieth year. Burial from Grace Church, Madison, March 19th, the Rev. A. A. Ewing officiating.

MEMORIALS

JOHN McLEAN NASH

Resolution of the Board of Managers of the New York Bible and Common Prayer Book Society adopted at special meeting, New York, March 14, 1916.

By the death of John McLean Nash, this Society has lost an old and active member. Elected in 1885 as a member of the Board of Managers, he was rarely absent from its meetings, and in 1904 was made third vice-president, which office he resigned in May, 1905, in order

to take up his new position as treasurer. During his long connection with the Society he always took an active and conscientious interest in its welfare. Scrupulous in his management as treasurer, and always cautious and conservative, he filled his office with dignity and this Society will miss his advice and counsel.

EDWIN S. GORHAM, *Secretary.*

RETREATS AND QUIET DAYS

BOSTON, MASS.—A day of retreat for women will be held at St. Margaret's Convent, 17 Louisburg Square, the Third Sunday in Lent, March 26th. Conductor, the Rev. FREDERICK W. FITTS, rector of St. John's Church, Roxbury.

NEW YORK CITY.—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York City, on Saturday, April 15th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to THE MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

NEW YORK.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 14th, from 10 A. M to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Napier Whittingham of London, England. Tickets for luncheon in the guild hall will be forwarded, free of charge, upon application to the secretary, St. Andrew's House, 199 Carroll street, Brooklyn, New York. Parochial mission in St. Paul's Church every evening at 8 P. M., from April 12th to April 21st. Conductor, Father Whittingham. The Church may be reached by the Court street car from Brooklyn Bridge, New York, or at the Borough Hall subway station. The Court street car crosses Carroll street. The church is one block to the west.

NEW YORK.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, April 8th from 5 P. M. to 9 P. M. Conductor, the Rev. Napier Whittingham. Those desiring to attend should apply to the Chaplain, St. Andrews' House, 199 Carroll street, Brooklyn, New York.

WASHINGTON.—A quiet day for members and associates of the Girls' Friendly Society and other women of the diocese of Washington will be held on Tuesday, March 28th, at St. Thomas' Church, Eighteenth and Church streets, Washington, D. C. Conductor, the Rev. Harvey Officer, O.H.C. Holy Communion at 8 A. M.

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR WANTED for growing parish and near-by mission in the diocese of Kansas. Salary $900 and modern eight room rectory. Residence town 1,700 population, first class public schools, two railroads, water works, electric light. All negotiations subject to approval of Bishop. A. E. SWEETLAND, Senior Warden, Blue Rapids, Kansas.

CLERGYMAN wanted at once as assistant in the Cathedral of St. Paul, Erie, Pa. Energetic, experienced in Sunday school work and with young men and boys. Salary $1,000; rooms, light, and heat. Great opportunity for an active man. Address the Very Rev. ALLEN R. VAN METER, 134 West Seventh street, Erie, Pa.

PRIEST WANTED to supply parish three months, June, July, August; unmarried or unaccompanied by family. Twenty miles from New York. Address X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

TO ALL WHOM IT MAY CONCERN: The undersigned, who has been an archdeacon himself for nearly twenty years, knows of a priest, university and theological graduate, who would be a great success in any diocese or missionary jurisdiction where a clergyman was wanted for general missionary work. Apply to REGINALD S. RADCLIFFE, Archdeacon Diocese of Erie, Ridgway, Pa.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

PRIEST, College Professor, desires locum tenancy during his summer vacations. Highest recommendations as preacher, social worker, and musician. Address REV. F. RUGE, B.Th., Dahlonega State College, Georgia.

PRIEST, sound, conservative, Churchman, desires parish where highest ideal of Church may be maintained. South or East preferred. Address PRESTER, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY for three or four months during next summer desired by Southern priest. East preferred. Address C. H. J., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

YOUNG WOMAN WANTED as mother's helper in clergyman's family in New York City. For particulars write RACHEL, care LIVING CHURCH, Milwaukee, Wis.

TWO MASTERS WANTED; Catholic, single laymen preferred, college or normal graduates. Address ST. ANDREW'S POST OFFICE, Franklin county, Tennessee.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED Organist-Choirmaster desires change. Boy or adult choir. University and conservatory graduate. Mus.B. degree. Communicant. Address MUS. B., care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION WANTED by cathedral-trained organist and choirmaster. Experienced recitalist and boy-voice expert. Communicant. References. Address ORGANIST, Box 327, Paris, Texas.

EXPERIENCED ORGANIST open for desirable change. Recitals, cantatas. Reverent, devotional, Churchly results. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, list of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ABRIDGED BENEDICITE in A flat, inscribed to Rev. P. Wroth, endorsed by Bishop of Harrisburg, rector of Church of the Ascension, Washington, D. C., and many other prominent clergymen. Price 10 cents. Address MRS. S. A. WISE, Organist and Director of Choir, Church of the Advent, 413 North Carey street, Baltimore, Md.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

RAISE YOUR DEBT. Certificate plan. Handsomely embossed certificates. Quarterly coupons. It does the work. Write for particulars. Address RIPAR, care LIVING CHURCH, Milwaukee, Wis.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

CHURCH EMBROIDERIES of all description. Stoles a specialty. Send for price list. CLARA CROOK, 128 West Ninety-first street, New York.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

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HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

FOR RENT—MAINE

TO RENT — Summer cottage, Orr's Island, Maine; well furnished; bath room, modern conveniences; running water supply; overlooking ocean and bay; wonderful view. Apply CHARLES HENRY ARNDT, 59 West Tulpehocken street, Germantown, Philadelphia, Pa.

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PALM SUNDAY AND EASTER decorations. Large palmetto palm leaves—four to six feet long by three to four feet wide, $1.50 per dozen; small size, 75 cents per dozen; in dozen lots. For half dozen, large size, $1.00; small size, 50 cents. Express F. O. B. De Land, Fla. Write C. M. BIELBY.

FOR SALE—MISCELLANEOUS

FOR SALE—Violet chasuble, stole, maniple, burse and veil, silk, $20. Also complete white set, $20. Both practically new. Also one White Radio-opticon, cost $35, uses postals or slides, good condition, $20. Address KING, care LIVING CHURCH, Milwaukee, Wis.

FIFTY-LIGHT GAS MACHINE. Cost $350. Will sell for $75. Will furnish gas for lights and stove in church and parish house cheaper than kerosese or acetylene. Too small for my purpose. H. E. HUBBARD, Waterloo, N. Y.

FOR SALE—Cadet outfit consisting of guns, uniforms, etc. C. A. WILSON, Baraboo, Wis.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House. Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, MISS MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

APPEALS

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. MCKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

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INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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may be purchased week by week, at the following and at many other places:

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R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

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Old Corner Bookstore, 27 Bromfield St.
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Fred I. Farwell, 87 Hudson St.

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Otto Ulbrich, 386 Main St.

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The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

University of the State of New York. Albany, N. Y.

Proceedings at the Unveiling of a Memorial to Horace Greeley at Chappaqua, N. Y. February 3, 1914. With Reports of Other Greeley Celebrations Related to the Centennial of his Birth, February 3, 1911. Published Under the Auspices of the State Historian, Pursuant to the Provisions of Chapter 643, Laws of 1913.

The Macmillan Co. New York.

Principles and Methods of Municipal Administration. By William Bennett Munro. $2.25 net.

The Three Religious Leaders of Oxford and Their Movements. John Wycliffe, John Wesley, John Henry Newman. By S. Parkes Cadman. $2.50 net.

Little, Brown & Co. Boston.

The Child's Book of English Biography. By Mary Stoyell Stimpson, author of *The Child's Book of American Biography,* etc. Illustrated by Frank T. Merrill. $1.00 net.

Oxford University Press. New York.

A Pocket Lexicon to the Greek New Testament. By Alexander Souter, M.A. (Magdalen College), Sometime Yates Professor of New Testament Greek and Exegesis in Mansfield College. $1.00 net.

Disciples Publication Society. 700 E. Fortieth street, Chicago.

The Moral Leaders of Israel. Studies in the Development of Hebrew Religion and Ethics. By Herbert L. Willett, Ph.D., Professor of Old Testament Language and Literature, University of Chicago. Volume I.

E. P. Dutton & Co. New York.

Home to Him's Muvver. By Margaret Prescott Montague. 25 cents net.

Practical Stage Directing for Amateurs. A Handbook for Amateur Managers and Actors. By Emerson Taylor. $1.00 net.

From the Author.

The Orangeman. By John H. Findlay, 5645 Woodlawn avenue, Chicago.

Houghton Mifflin Co. Boston.

Just David. By Eleanor H. Porter. With Illustrations by Helen Mason Grose. $1.25 net.

Vesper Talks to Girls. By Laura A. Knott. $1.50 net.

Germany vs. Civilization. Notes on the Atrocious War. By William Roscoe Thayer. $1.00 net.

PAMPHLETS

From the Author.

Annual Report of the Directors of American Telephone and Telegraph Company to the Stockholders for the Year Ending December 31, 1915. New York, 1916.

Address by Dr. Nicholas Murray Butler, President of Columbia University in the City of New York, to the Members of the Union League of Philadelphia, at Founders' Day Celebration held Saturday Evening, November 27, 1915.

Davenport Public Library. Davenport, Iowa.

Thirteenth Annual Report, 1915.

The Magazines

"STEPHEN PHILLIPS" is the subject of a critical study in the *Fortnightly.* A competent English critic once compared him to Dante and Milton. His books sold by the tens of thousands. He was the most popular poetic dramatist of his generation. But toward the end his talent declined, due perhaps to the theatrical fashion in which he came to regard life, and his lack of any sense of humor. "Almost everything seemed possible to him. But either his head was turned, or he had no wise counsellor. His tricks grew upon him; he ceased to try to break himself of them; some of his later work suggests that he ceased altogether to take pains." Dr. Dillon in the same magazine describes the present government of England under the title "Our Nearest and Dearest Enemies." England had great advantages in the Balkans. "Yet the nation's great thwarting-machine deprived us of them all. What assurance have we now that we shall be more fortunate in the future? Our lively faith? But in whom and what? The mechanism is the same, the men who work it are the same, the principles on which it is run are the same. Happily 'love can hope where reason would despair.'"

AN ORDINATION UNDER FIRE

OUR PARIS correspondent writes: An ordination at Rheims, the city of the glorious but sorely wounded Cathedral, almost under the fire of the enemy! But from the invaded, devastated diocese one single candidate presented himself to receive holy orders at the Trinity Ordination, in other years so important and grand a ceremony. Yet this tragic year the Trinity Ordination at Rheims was for the single priest himself, and the few who took part in the ceremony, strangely impressive. No relations of the priest could be present. They dwelt at a distance, in the power of the enemy; traveling was impossible for them. No fellow students could attend—they were all on the battlefield; some wounded, some prisoners, some fallen. The ceremony took place in a small oratory in the presence of elderly professors of the Grand Seminaire. One was reminded of Catholic ceremonies of other tragic times . . . of the days of the great Revolution, nay, even of the early days of Christianity when the Church lived perforce in hiding. The catacombs of those early times have some analogy with the trenches of to-day, where the soldier-priest amid the noise and tumult, the bloodshed of war, celebrates the Holy Mysteries, confesses, absolves, sanctifies and comforts the suffering, the dying; strengthens and encourages the valiant, while bravely fighting at their side. —*American Catholic.*

WHEN AN angel was sent to minister to weary Elijah, it was not with rebuke or revelation from heaven, but with a cruse of water and "a cake baken on the coals." The ministries we hesitate to offer, because they seem so small, may be of more worth than we think.—*New Guide.*

THE CHURCH AT WORK

COMMITTEES ARRANGING FOR GENERAL CONVENTION

Following is the list of officers of committees in charge of arrangements for the General Convention which will be held in St. Louis next October. All should be addressed at St. Louis.

Executive Committee: The Rev. Z. B. T. Phillips, D.D., chairman, 3684 Lindell boulevard; James A. Waterworth, vice-chairman, Pierce Building; The Rev. Edmund Duckworth, 4946 Washington boulevard; F. J. McMaster, executive secretary, 1415 Third National Bank Building.

Finance Committee: Walker Hill, chairman, Mechanics American National Bank, Broadway and Locust street.

Hospitality and Arrangements Committee: George W. Simmons, chairman, Simmons Hardware Co., Ninth and Spruce streets.

Railroad Transportation Committee: C. C. Curtice, chairman, Pennsylvania Railroad Co., Tenth and Olive streets.

City Transportation and Baggage Committee: E. M. Flesh, chairman, Pierce Building.

Press and Publicity Committee: V. L. Price, chairman, 716 Pine street.

Services and Meetings Committee: The Very Rev. C. M. Davis, chairman, 1210 Locust street.

Pulpit Supply Committee: The Rev. James Wise, chairman, 2809 Washington avenue.

Pageant Committee: George A. Randolph, chairman, 2626 Pine street.

Reception and Entertainment Committee: Joseph R. Barroll, chairman, Butler Bros., Eighteenth and Olive streets.

Luncheons Committee: The Rev. H. W. Mizner, chairman, St. Stephen's House, Sixth and Rutger streets.

Music Committee: Charles Galloway, chairman, 3459 Halliday avenue.

DEATH OF VERY REV. W. G. PARKER

Arkansas has sustained a great loss in the death of the Very Rev. Walter G. Parker, Dean of Trinity Cathedral, Little Rock, who entered into life eternal on the night of March 15th at his old home in Franklin, Va. Dean Parker has suffered greatly for many months with an aneurism in the aorta. Two weeks ago he rallied sufficiently to return to Virginia, accompanied by his wife, sister, and nurse. He bore the trip almost beyond the expectation of his friends. The Dean has been in charge of the Cathedral in Little Rock less than a year, yet has endeared himself to the people, and his death is a great blow to the diocese. He came into the ministry several years ago from the Methodists, and understood the difficulties in the way of those who sometimes have the desire to become Churchmen while the way seems blocked. He touched his Christian brethren most tactfully and helpfully, and his love for the Church was ever apparent. Dean Parker was highly educated, having been a graduate in law as well as theology, with a baccalaureate degree from Trinity, N. C. He took his course after deciding to come into our ministry at the Virginia Theological Seminary. He then taught at the Woodberry Forest Academy, coming to Arkansas from that institution.

Arkansas has lost three other of her clergymen during the past year: The Rev. Dr. Lockwood, so long president of the Standing Committee; the Rev. Dr. De Longy, the loved missionary at Mena; and the Rev. Dr. Judaschke, on the non-parochial list, an invalid for some years. The diocese has been sorely bereaved. The good examples of these faithful and devout servants of God have left a deep impression.

The burial of Dean Parker was in Frederick, Md., on Friday, the 17th.

DEDICATION OF CHURCH AND PARISH HOUSE IN CINCINNATI

The First Sunday in Lent marked an important event in the history of the Church in Southern Ohio and her work among the negro race, when St. Andrew's Church and parish hall at the corner of Eighth and Mound streets was dedicated and formally opened by Bishop Vincent, assisted by a number of the clergy.

Bishop Vincent outlined the history of the church and told how the new edifice was

REV. E. H. OXLEY

made possible. He said that a mortgage of $12,000 still remained and that a new organ, to cost $5,000, was needed. The Carnegie organ fund, he said, was willing to help. He added that $2,500 was needed to turn the old church into a parsonage. The Bishop referred particularly to the parish hall and its uses for the social and intellectual upbuilding of the race.

Many representatives of the colored people in educational and religious organizations made brief speeches of congratulation.

The building and real estate represent an investment of some $50,000, and this lot was at one time the site of the residence of Governor Richard M. Bishop, the state's chief executive from 1878 to 1880. It is now the center of a population of nearly 4,000 colored people, or about one-fifth of the whole colored population of the city. The missionary, the Rev. Edmund Harrison Oxley, took charge October 1, 1912, and since then the communicant list has increased, in round numbers, from 50 to 200.

At the dedication service proper the church was packed to the doors and large congregations attended the other four services. Archdeacon Reade celebrated the first Holy Communion in the edifice at 7 A.M. and preached at the evening service.

The building is the culmination of twenty years' work, the mission beginning in the basement of St. Paul's Cathedral and passing through many struggles and vicissitudes.

LAYMEN'S MISSIONARY MOVEMENT

The conference of the Laymen's Missionary Movement in Harrisburg, Pa., on the 13th and 14th of March, was one of the most largely attended thus far for cities of this size. A total of 1,306 was registered by the conference secretary. At the meeting held in St. Stephen's Church on Monday afternoon the speakers were: The Rev. W. C. Hicks, General Secretary of the Province of Washington; the Rev. S. H. Littell of Hankow, China; C. Larue Munson, Esq., chancellor of the diocese; and Bishop Darlington. At the meeting in Grace Methodist Church at 8 P.M. on the same day, Bishop Darlington presided, and among the speakers was Mr. Littell, who set forth in a graphic way the reasons for the popularity of America in China. They were: (1) America's efforts to maintain the integrity of China; (2) America's stand for the "open door" policy in China; (3) America's freedom from suspicion of seeking to acquire territory in China; (4) the return of the indemnity since the Boxer outbreak, the money to be used in educating Chinese young men and women, and (5) the introduction of modern education which has been done almost entirely by American missionaries. The Rev. Mr. Fliedner of Danville spoke on Tuesday afternoon. On the evening of Tuesday, the closing day of the conference, Mr. Hicks spoke in Grace Methodist Church and Mr. Littell spoke in Market Square Presbyterian Church.

MISSIONARY PRAYER FOR CHILDREN

For two months or more Holy Trinity Sunday school, Hertford, N. C., has been using missionary prayer-cards among the children, and their use has been satisfactory, general, and continuous, up to the present. The card, of convenient size, bears in large, clear type the following prayer composed by the rector:

"CHILDREN'S PRAYER FOR MISSIONS

"Blessed Lord Jesus, Saviour and Friend of all the children; Fill me with love for Thy name, and give me, I humbly beseech Thee, some share in helping Thy messengers, the missionaries, to carry to all children of heathen lands the wondrous story of Thy dear love for them. *Amen.*"

RUSSIAN ARCHBISHOP VISITS SPRINGFIELD, MASS.

The choir of the Russian Cathedral of St. Nicholas, New York City, sang on Friday evening, March 3rd, before an audience of four thousand people in the city auditorium of Springfield, Mass. The programme was entirely from Russian Church music, rendered in the ancient Slavonic language of the Pravoslav liturgy. The concert was complimentary on the part of the Russian Archbishop, and the expenses of the occasion were met by Mr. Charles R. Crane of Chicago, the Committee on the Various Races of the Province of New England, Russian government inspectors in Springfield, and others. The city gave the use of the great auditorium without expense, and all seats were free.

Russians in Springfield have been found in sufficient numbers to have a priest appointed there and to prepare for the establishing of a parish of the Russian Orthodox Church. There is already a Greek church in Springfield. The Archbishop, during his visit, looked at some promising sites for a new church building. This occasion shows what can be done by the American Church in its coöperation with the Eastern Orthodox. The Committee on the Various Races in the Province of New England is charged by the province "to find means of providing pastoral

care and the sacraments for the unchurched of many races; and to coöperate with the Eastern Orthodox and other Catholic authorities." The Rev. Robert Keating Smith, as secretary of that commitee, found and reported to the Russian ecclesiastical authorities not only the fact that over eight hundred Russians were now located in Springfield, but that a definite effort was being made to proselyte them. The new Russian priest will be made to feel welcome in Springfield among his brother priests of the American Church.

DEATH OF REV. F. P. F. DUFFY

SPECIAL manifestation of the affection and good will of a whole community to a priest of the Church was seen in the obsequies of the Rev. Frederick P. F. Duffy, for a number of years rector of Christ Church, Bay St. Louis, Miss., who died on March 11th. On the day of burial practically every communicant made his Communion at the Requiem Eucharist said by the Rev. P. Gavan Duffy, S.D.C. At the burial office, said in the church at four o'clock by the Bishop of the diocese, assisted by the Archdeacon and a number of the diocesan clergy, touching tribute was paid to the faithful witness borne by this priest. The Bishop spoke with great affection, and the Church was all too small to hold the vast number seeking admission. The congregation included the local lodge of the Masons, who after the recitations of the Church's office at the grave said their own. Stores were closed, and people young and old, white and colored, of all classes and creeds, including the ministers of the denominations, followed in silent respect to the last resting place of the deceased priest. The deceased leaves a widow, one son, Father Duffy, of the Society of the Divine Compassion, and an only daughter, Sister Edith Hilda, Order of the Holy Nativity, all of whom were present.

The rector's death followed a few weeks after a mission preached by his son in this parish.

DEATH OF REV. H. M. SHIELDS

THE REV. HARVEY M. SHIELDS, who from 1908 to 1915 was a missionary of the district of New Mexico and chaplain for the Dawson mines, died at Mineral Wells, Texas, March 8th. Mr. Shields' health began to fail about two years ago. Recently he moved to Mineral Wells, Texas, for the benefit of his health. The burial was made at this place.

The Rev. Mr. Shields was a resident of New Mexico for many years and was well known throughout the state. His first charge was at Las Cruces, in 1893, a year after his ordination to the priesthood. In 1894 he moved to Chicago and remained there till 1899. In the latter year he returned to New Mexico, taking charge of the Church at Jemez Springs, going from there, after a short time, to Upper Gila and then to Bisbee, Ariz. He remained at Bisbee until 1908, when he settled in Dawson, N. M. He was appointed chaplain of the coal miners at Dawson, and for some years served as vice-president of the National Good Roads Association. He was a good roads enthusiast.

DEATH OF NEW MEXICO CHURCHMAN

MAJOR RUFUS J. PALEN, aged 73, a veteran of the Civil War, passed away at his home in Santa Fe, N. M., at midnight of March 14th. Pneumonia was the cause of death. For twenty-one years Major Palen served as treasurer of the Church of the Holy Faith, and was constant in his attendance at the services of the Church, and in his support of the Church most generous. For many years during the episcopate of the late Bishop Kendrick, and up to the present time, Major Palen served as district treasurer and as treasurer of the endowment fund. For the past two years he acted as treasurer of the district hospital fund.

In financial circles throughout the state, Major Palen has been greatly esteemed for his high business integrity and lofty moral character. He was president of the First National Bank of Santa Fe, the oldest bank in New Mexico, with which he has had official connection for twenty-seven years.

The funeral service was held at the Church of the Holy Faith, Santa Fe, on Thursday, March 16th, burial being made at Fairview Cemetery nearby. One of the largest gatherings ever held in Santa Fe, to do honor to the dead, assembled at the church and at the graveyard, to pay their last respects to the mortal remains of Major Palen. His wife, Ellen S. Palen, is his sole survivor.

THE PIGEONS OF ST. PAUL'S

THIS WINTER the European upheaval prevents Buffalonians from seeking the balmy air and sunny skies of Italy. But even those who are unable to try our own southern countries as an alternative can still enjoy in Buffalo

FEEDING THE PIGEONS OF ST. PAUL'S CHURCH, BUFFALO, N. Y.

one of the pleasures in which tourists seldom fail to indulge when in Venice, namely, that of feeding the pigeons of St. Mark's.

But in Buffalo it is the pigeons of St. Paul's instead of St. Mark's. Almost any time of day, although the forenoon is the best, at the east, or Main street, side of St. Paul's Church one can coax down from the towers and windows one to thirty or more pigeons if one has a plentiful supply of peanuts, their favorite delicacy, to shell and scatter on the pavement. And as the feathered creatures come fluttering down from the chancel window, which seems to be their chief resting-place, one is reminded of the hymn which contains the words,

> "Happy birds that sing and fly
> Round Thy altars, O Most High!"

They can be seen thus flying about by the congregation inside the church as they gaze from the pews to the altar, although seen through the stained glass they appear more like shadows or clouds flitting across the line of vision. Then the question Isaiah asks comes to one's thoughts, "Who are these that fly as a cloud, and as the doves to their window?"

Occasionally, as in the picture, tourists are to be found stopping to feed, or to see fed, these pigeons of St. Paul's; and indeed it is quite as well worth one's while to pause for a moment to enjoy the scene as it was to make it one of the chief things to "do" in Venice. They are quite as tame as those of St. Mark's, for they soon learn to know their friends and will perch on shoulders or arms and eat from the hand.

NATION-WIDE PREACHING MISSION

A SUCCESSFUL mission was held in St. Mark's Church, Brunswick, Ga., by the Rev. William Johnson and the Rev. S. B. McGlohon, from Sunday, February 20th, to Sunday night, February 27th. On both Sundays the clergy preached at St. Athanasius', the colored church, in the afternoon to large congregations. On Wednesday night, the Greek Orthodox priest from Savannah, the Rev. Father Seraphim, visiting the Greeks, wished to use the church, and it was loaned after our services. At 8:30 the Greek Orthodox, numbering about one hundred, all men with the exception of ten women, came into the building and had their services which lasted until 10:30. A large number of our own people remained for this most interesting service, which, strange to say, was a celebration of the Divine Liturgy, but no communicants. The Greek singers were vested in the choir habits of our Church, cottas and cassocks. So there was a mission to the Greeks as well as our own people.

The Bishop of Fond du Lac preached a mission in Trinity Church, Oshkosh, ending on Quinquagesima Sunday, which was much more successful than had been anticipated. The fact that a new rector had lately come into the parish, after a period when the parish had disintegrated because of the ill-health of the former rector, made the work unusually difficult. Starting with small attendance, the mission progressed to large and interested congregations. The Presbyterian minister advised his people to attend.

Montana continues its campaign. Missions were recently conducted by Bishop Brewer in St. John's Church, Butte; by the Rev. W. H. Bliss in St. James' Church, Bozeman; and by the Rev. G. G. Bennett at Emmanuel Church, Miles City.

A mission by Father Bull of the Society of St. John the Evangelist will be held at the Church of the Holy Communion, Paterson, N. J., from Saturday evening March 25th, to Sunday evening, April 2nd. The parish has been preparing for the mission for six months and a guild of intercession has been praying together every Sunday after evensong. A day of perpetual intercession was held on Thursday, last, from 6 in the morning till 9 at night.

Twenty parishes in New Jersey participated in an eight days' mission beginning Sunday, February 20th. The attendance was large. In Plainfield the average attendance was fifteen hundred daily, Bishop Woodcock being the missioner. At the close of the mission the offering of $1,000 was given to Bishop Woodcock for work in Kentucky. A noticeable fact in connection with the mission in New Jersey was that the question box was little used, but intercessory prayers were a conspicuous part of the mission.

With only two or three exceptions, each of the churches in Greater Cleveland began an eight days' mission Sunday, March 12th. Notwithstanding extremely inclement weather attendance and interest were excellent, congregations being marked by deep devotion, and services featured by requests for special intercessions. At St. Mark's Archdeacon Abbott was the missioner, while in each of the other parishes the rector acted. A few days prior to Ash Wednesday the Rev. Walter R. Breed, D.D., was attacked with a bad form of la grippe, and under the advise of his physician, the mission at St. Paul's was postponed.

The preaching mission is being preached with vigor and success in Oklahoma. During the week of January 19th to 26th, the Rev. E. H. Eckel held a mission in St. Paul's Cathedral, Oklahoma City. Shortly afterwards Mr. Eckel helped the parish to engineer an every-member canvass, which was successful in every way. A mission during the week of Sexagesima was held at Guthrie by the Bishop of Eastern Oklahoma, and another at Enid by the Rev. Mr. Kling, from Tulsa, Eastern Oklahoma. During the first week in Lent, the Rev. V. C. Griffith was the missioner at El Reno; and, through the third week, at Alva. Preparations are being made for Bishop Brooke to conduct a mission at Woodward. At Norman, where the State

University is located, the mission took the form of a series of Sunday night addresses, and these are to be delivered by the Bishop of Oklahoma, beginning March 19th. At Chickasha and at Chandler the missioner is to be the Rev. H. H. Fay. The Bishop and his committee are planning also for missions at Stillwater, Lawton, Purcell, and at other points not yet definitely determined.

The two weeks' preaching mission in the city of Washington, D. C., for which extensive preparations had been made, was begun on March 12th. Large congregations have attended every service and in some of the churches all could not be seated. Intense enthusiasm on behalf of the mission prevails throughout the city, and many who are not communicants of the Church are attending. The Mission Hymnal is being universally used, and the singing has been very hearty. The Rev. Father Officer, O.H.C., is the missioner at St. Stephen's, the Bishop of Fredericton (Canada) at St. Thomas', the Rev. Dr. Robert Johnston at the Church of the Epiphany, the Rev. Arthur R. Taylor at St. Margaret's, the Rev. Frank L. Vernon, D.D., at St. Mark's, the Rev. Dr. Leighton Parks and Rev. Dr. Samuel McComb at St. John's, the Rev. Herbert Parish at St. John's, Georgetown, D. C., the Rev. Nelson P. Dame at Christ Church, Georgetown, D. C., the Rev. J. W. Austin at Emmanuel, Anacostia, D. C., the Rev. Father Harrison, O.H.C. at St. James, he will also hold a mission at St. Paul's. Father Officer held a retreat for the priests of the city Monday, March 13th.

St. Luke's Church, Wheeling, W. Va., has recently completed an eight days' mission preached by the Rev. L. W. S. Stryker. It began Sunday, February 13th, when the missioner preached with rare beauty and force on "The Life and Personality of St. Luke, the Evangelist," the Patron Saint of the parish. Every society in the Church made its corporate communion during the week. The Rev. William Wilkinson holds a mission in St. Matthew's Church, Wheeling, March 15th to 26th inclusive, he then goes to Trinity Church, Huntington, where he will conduct a mission from March 27th to April 2nd. During the same period the Rev. Herbert Parrish will preach a mission in Martinsburg.

Missions have also been held as follows: In Arkansas, at Christ Church, Little Rock, by the Rev. E. W. Saphore; at Little Rock and Hot Springs, by the Rev. E. Thomas Demby; in Connecticut, at Trinity, Bristol, by the Rev. Henry Bedinger; at All Saints', Meriden, by the Rev. Fr. Anderson, O.H.C.; at St. Mary's, South Manchester, by the Rev. Henry Swinton Harte; at Waterbury, by the Rev. E. de F. Miel; in Minnesota, at St. Andrew's, Cloquet, by the Rev. Hans Julius Wolner; in Iowa, at St. John's, Keokuk, by the Rev. J. P. Johnson, D.D.; in Michigan, at St. Paul's Church, St. Joseph, by the Rev. J. E. Wilkinson; in New Jersey, at the Church of St. Mary the Virgin, Ridgefield Park, by the Rev. Carl Stridsberg; in New York, at St. George's, New York City; at St. Peter's, Auburn, by the Rev. G. De Witt Dowling, D.D.; at St. Andrew's, New Berlin, by the Rev. H. W. Foreman and the Rev. A. A. Jaynes; at St. Paul's, Endicott, by the Rev. Wm. Russell McKinn; in Ohio, at St. Stephen's, East Liverpool, by the Rev. Fr. Mayo; at St. Andrew's, Elyria, by the Rev. G. F. Patterson; in Oregon, at St. Paul's, Oregon City, by the Rev. Thomas Jenkins; in the diocese of Quincy, Illinois, at St. Stephen's, Peoria, by the Rev. Andrew Chapman; in West Texas, at Lockhart, by the Rev. B. S. McKenzie.

Bishop Winchester is holding a mission at St. Paul's Church, Waco, Texas, and the Rev. E. W. Saphore is to begin another in Helena, Arkansas.

St. Mark's Church, Berkeley, Cal., plans a mission for the last ten days of Lent.

THE CHURCH PENSION FUND

THE PRESIDING BISHOP has written the following letter in behalf of the Church Pension Fund:

"The world is a busy place. America is a busy country. Our Church, with her societies, missions, dioceses, parishes, and hospitals, is a busy Church.

"Local demands are constant and urgent. We would not have it otherwise. They are proofs of life and helps to life.

"But can we not set them aside to some degree, or for a little time, till we get this great Church-wide pension system for the clergy launched?

"If the work for it is done, it will be done once and for all. If it is well done, it will be a perennial benefit and benediction.

"(Signed) DANIEL S. TUTTLE,
"Presiding Bishop.

"St. Louis, Mo., March 7, 1916."

The campaign is being vigorously pushed in the diocese of Pennsylvania. The diocesan committee has undertaken to raise $1,000,000 as its share of the $5,000,000 needed and has secured subscriptions for $200,000 of this amount.

The Fund is being well canvassed in the diocese of Delaware. On Sunday, March 5th, Bishop Lawrence spoke on the subject at Trinity Church, Wilmington; and a committee, headed by Mr. George A. Elliott, is actively at work.

The Ohio campaign in the interest of the $5,000,000 Church Pension Fund is now fully organized, and active operations have begun. The diocesan committee consists of thirty-four persons, chiefly laymen, who have chosen an executive body of twelve, including the Bishop and the Bishop Coadjutor.

MEMORIALS AND GIFTS

TRINITY CHURCH, Boonville, Central New York (Rev. Arthur Cleveland Clark, rector), has just received from a Presbyterian of the village a legacy of $500. A number of the parishioners have added subscriptions to this amount to enable the vestry to pay off the final indebtedness of $700 on the parish house.

MRS. FRANK QUINBY has given to the Rev. Edgar Morris Thompson, rector of St. James' Church, Brooklyn, N. Y., $10,000 for the reduction of the mortgage debt upon the church. The Calendar Club, a guild of the church, the members of which pledge themselves to give a cent a day toward the debt-reduction fund, will pay $1,000 for the same purpose, making a total debt reduction of $11,000.

MISS ELLEN LORD FOOTE of McKinley on the Isle of Pines has placed an altar in St. John's Church, McKinley, in memory of her sister, Susan Foote, who died there last year. The woman's guild of the same mission has placed a lecturn in memory of the late Rev. Thomas Burry, who was in charge of the work of the Church on the Isle of Pines several years ago and died very suddenly in Santa Fe, the place of his former residence.

A VERY HANDSOME memorial window was recently unveiled in the north transept of Emmanuel Church, Athens, Ga. (Rev. Troy Beatty, rector), and dedicated by Bishop Nelson "to the glory of God and in loving memory of Ella Frances White," wife of Professor Harry C. White, Ph.D., of the University of Georgia, the donor of the window. It was designed and made by Alfred Godwin of Philadelphia. At the service of dedication the window was unveiled by two nieces of Mrs. White.

ON THE Feast of St. Matthias, the Ven. C. M. Sturges, Archdeacon of Central Cuba and the Oriente, assisted by the Rev. J. G. Pena, deacon in charge of the Mission Fieles a Jesus in Matanzas, and the Rev. R. C. Moreno, deacon in charge of San Pablo Mission in Bolondron, held a service in Bolondron in memory of the late Rev. M. F. Moreno, who recently died in Cienfuego. In memory of Mr. Moreno a marble tablet placed in the wall of the church was unveiled at this service by the Archdeacon. The placing of the tablet was the spontaneous act of the congregation.

SEVERAL new memorials have been given to St. Thomas' Church, Brooklyn, N. Y., and will be dedicated on Easter Sunday. They are: A chalice and paten, in memory of Isaac Ferguson Phillips and Jennie Bourne Phillips, presented by their daughters, Mrs. Leonard Stock and Miss Emma L. Phillips; communion flagon and credence paten in memory of Isaac Ferguson Phillips and Jennie Bourne Phillips, presented by Mr. Leonard Stock; receiving alms bason in memory of Pauline Dorcas Stock, presented by Mr. and Mrs. Leonard Stock. The Harrison memorial windows in the sanctuary will also be installed and ready for unveiling on Easter morning.

A NEW stained glass window has been placed in the west end of Trinity Church, Hartford, Conn. (Rev. E. deF. Miel, rector). It is the gift of Mrs. John H. Rose, and whilst of small dimensions is of exquisite color, depicting two angelic figures, representative of the ministry of angels. The color harmonizes with that of the Davis window which occupies the western wall of the church just above the clerestory. Plans for clerestory windows are in preparation and will shortly be submitted. These plans will be designed to carry out the general color scheme of the windows already in place in the chancel and aisles. The several groups of characters mentioned in the *Te Deum* will be portrayed. The western window represents the Old Testament, and near it will be grouped windows representative of certain among the prophets. The windows in the chancel represent typical leaders in the Church during the early Christian ages.

SUNDAY MORNING, February 6th, the rector of St. Peter's, Port Chester, N. Y., blessed a rood-beam and two kneeling desks for the clergy. The rood-beam is the gift of Mrs. Grace Sloane and Mr. R. B. M. Cook. A brass plate has been placed on the chancel wall just beneath the beam, inscribed as follows:

"This Rood-Beam is Erected
To the Glory of God and
in Loving Memory of
ANNA M. MATHEWS,
1839-1913
For many years a faithful member of
St. Peter's Church. Her children Arise
Up and Call Her Blessed."

The two kneeling desks, the gift of Miss Mamie Kropp, are made of oak to harmonize with the other chancel furnishings, and bear the following inscription:

"To the Glory of God and in
Loving Memory of
LEONHARD KROPP,
September 15, 1845—December 30, 1910"
and
"To the Glory of God and in
Loving Memory of
ELIZABETH MARIE KROPP,
Febuary 14, 1847—March 10, 1915."

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Laymen's Convention—Work among Negroes

THE LAYMEN'S MISSIONARY CONVENTION met in Little Rock, Ark., from March 1st to 5th. Bishop Winchester was selected out of the ministers of the state to make a special address. His subject was "The Present Missionary Opportunity." Mr. W. T. Ellis of Pennsylvania gave an address at Christ Church, Little Rock, on the missionary work the Church is doing in China, Japan, and the Philippine Islands. His personal acquaintance with Bishops Root, Brent, and Tucker

and their fields made his talk most impressive.

ARCHDEACON JOHNSON has opened a work among the street waifs of the negroes in Little Rock, and has collected over one hundred, who meet him at St. Phillip's Church. This is a new line of social service, which the Bishop is watching with interest. The class of boys the Archdeacon reaches is the most neglected of the city.

ATLANTA

C. K. NELSON, D.D., Bishop

Death of Robert B. Foy—Noonday Services—First Church Service at Dahlonega

MR. ROBERT B. FOY, of St. Luke's parish, brother of Prof. Crawford H. Foy of Harvard University and Prof. Walter D. Foy of the University of North Carolina, died at his Atlanta home on Friday, March 10th. For many years he was prominent in the business and social life of Atlanta. He was a member of the choir of St. Luke's for fourteen years, being choirmaster from 1900 to 1903. The burial office at St. Luke's Church on Sunday, March 12th, was fully choral. Bishop Nelson intoning the service as requested by Mr. Foy in written directions that he had prepared providing for all the details of his burial.

NOONDAY SERVICES, under the auspices of the Brotherhood of St. Andrew, are held each weekday during Lent in Cable Hall in the heart of the business district. The attendance has been better than last year.

ON THE First Sunday in Lent the first regular service of the Church was held at Dahlonega, Ga., by the Rev. Ferdinand Ruge, Professor of Modern Languages at the North Georgian Agricultural College. The Methodsists had kindly offered their church edifice, and over two hundred and fifty people, including the whole student body, attended the service. The mission leaflets for Morning Prayer, published by The Young Churchman Company, proved a splendid success. Dahlonega College, situated right in the heart of the north Georgia mountains, twenty-five miles off the railroad, is a state institution offering free tuition. Started soon after the Civil War, it has done untold good amongst one of the most unfortunate and neglected classes of our population. Who would aid Mr. Ruge by the donation of a simple communion set?

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Renovation—Restoration—Construction

CALVARY CHURCH, Homer (Rev. Addison T. Doughty, rector), has been thoroughly renovated. Many minor improvements have been made. The service on March 19th was marked by the dedication of the newly installed furniture.

TRINITY CHURCH, Camden (Rev. George D. Ashley, rector), which was partially destroyed by fire on February 4th, has been restored sufficiently to be reopened for service. The remaining work of repair will be done after Easter. The loss was entirely covered by insurance.

ALL SAINTS' CHURCH, Syracuse (Rev. Rozelle J. Phillips, rector), has already available or pledged on the building fund for their proposed new edifice over $21,000, and they are hoping to begin work on the church building before many months.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Church Monthly for Italian Mission

WITH THE month of March the Rev. Paolo Vasquez, minister in charge of St. Paul's Italian Mission, Hartford, began the issue of a monthly paper, *Il Seminatore* (The Sower), in the interests of Italian Church work in the diocese. It will be published partly in English and partly in Italian. It is now three years since a little band of Italians made a beginning of Church services in their own language in St. Paul's Hall of the Open Hearth Mission, Hartford, placed at their disposal by the Open Hearth Association. Since then those received and confirmed by the Bishop have raised the membership to slightly over two hundred. A flourishing men's club, *Societa San Paolo*, numbering one hundred and forty, nearly all of whom are communicants, has all along taken an active interest in the success of the mission. Their present hope is to secure a building which will be devoted solely to the services of the Church, and to this end they are setting aside small amounts from their meagre earnings, hoping in time to convince American Churchmen of the earnestness of their effort and of its value to the Church in Connecticut, where the Italian population is constantly and rapidly increasing.

THE REV. PERCY VARMEY NORWOOD, rector of Grace Church, Stafford Springs, is the first Berkeley Divinity School graduate, to enjoy under the terms of the John Henry Watson fellowship, a year of advanced graduate study either at home or abroad.

THE VESTRY of St. Andrew's Church, Hartford (Rev. John H. Jackson, rector), have engaged Newall B. Holmes, a Trinity sophomore, as a working assistant to the rector. This appointment will relieve Mr. Jackson of a good deal of work in connection with the parish, for which he has had recently very little time. Mr. Jackson, in addition to his work at St. Andrew's, is superintendent of the Open Hearth Mission and chaplain of the Hartford county jail.

CUBA

H. R. HULSE, D.D., Miss. Bp.

Three Bishops in Havana—At the Isle of Pines

THE PRESENCE at one time in Havana of three bishops and the educational secretary of the Board of Missions, in addition to the regular force of the Havana Cathedral, provided for the members of that congregation a feast of spiritual and good things that will long be remembered. Bishop Lloyd and Bishop Colmore, returning from the Panama Conference, spent a number of days in Havana. During that time Bishop Lloyd preached twice in the Cathedral and once in the Baptist temple in connection with the regional conferences which were an echo and a continuance of those at Panama; Bishop Colmore preached once at the Cathedral; and the Rev. Arthur B. Gray, educational secretary of the Board of Missions, delivered the sermon on the morning of Ash Wednesday, also conducting a mission study class on the afternoon of the same day at the beautiful home of Mr. and Mrs. C. C. Osborne, on an island in the harbor. During his stay in Havana, Bishop Lloyd visited unofficially the various works of the Church in Havana and Matanzas. Dr. Gray accompanied the Bishop of Cuba on a short visitation through the central part of the island, then continued his trip alone as far as Santiago and the eastern part of Cuba.

THE REV. W. H. DECKER is the priest in charge on the Isle of Pines, about one hundred miles directly south of Havana, doing duty at five places, at distances from each other of seven, eight, nine, and seven miles. Five days in the week he teaches gratis certain high school branches in the local school in Santa Fe. This school is maintained by subscription, and as the teacher was unable to carry on the work of all the branches, Mr. Decker undertook those branches rather than that the older pupils should fail to get them. On a day while the "Bishop of the Isle of Pines" was presiding at a guild meeting there was an alarm of fire. The greatest evil to be dreaded in the dry season is fire; fire in the cane field, or in the orange grove. This time it was the latter. A woman came running, calling for aid to save her grove from the fire bearing down upon it with the strong wind. The "Bishop" went alone to fight the fire for an hour or two, returning at last covered with cinders and ashes from this battle with flames in the fierce heat of the tropical afternoon.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Social Service—New Rectory at Milford

A MEETING of social service workers in Wilmington was held at St. Andrew's Church, Wilmington (Rev. R. W. Trapnell, rector), on March 12th. Various addresses were made, and important steps were taken toward useful coöperation between different boards and societies.

CHRIST CHURCH, Milford, has recently secured a new rectory, of which the rector, the Rev. E. H. J. Andrews, took possession in February.

EAST CAROLINA

T. C. DARST, D.D., Bishop

St. Mary's Conference—Memorial Parish House—Re-Grouping Missions—Bishop at Commencement—Canvass

THE SIXTH St. Mary's Conference will be held this year in the week of June 5th to 10th at St. Mary's School, Raleigh (Rev. Geo. W. Lay, D.C.L., rector). Among the speakers announced are the Rt. Rev. Wm. C. Brown, the Rev. L. N. Caley, the Rev. Augustine Elmendorf, and Dr. Joseph Hyde Pratt of the University of North Carolina.

TRINITY CHAPEL, Chocowinity, known years ago as "Blount's Chapel," having been built by "Parson Blount" before the Revolutionary War, is to have a village parish house in memory of the late Rev. N. Collin Hughes, D.D., father of Archdeacon Hughes

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of Raleigh and the Rev. I. W. Hughes of Henderson.

The Bishop is planning to re-group a number of the mission points in the diocese so as to give them more efficient service. A new group has been formed around the city of New Bern, to be known as the New Bern Associate Mission, and steps have already been taken to secure a missionary for the group.

Bishop Darst has accepted invitations to preach the commencement sermon at Porter Military Academy, Charleston, S. C., the first Sunday in June, and at the University of the South, Sewanee, Tenn., the second Sunday in June. He is also to preach a special sermon at the Blue Ridge Conference, Montrest, N. C., the first Sunday in July.

East Carolina is making preparations now to put through its second diocese-wide every-member canvass between now and the first of May. East Carolina is convinced, from experience, that if every diocese would put through a diocese-wide campaign with vigor and enthusiasm, it would mark a new era for the Church at home as well as in the mission field. God speed that day!

HARRISBURG

J. H. Darlington, D.D., LL.D., Ph.D., Bishop

Progress at State College

At St. Andrew's, State College, all indebtedness to date has been extinguished. At present we have there a fine rectory and a church building of stone erected as far as the windows of the main building. The part erected at present has been roofed over, making a fairly comfortable place for church and Sunday school.

LEXINGTON

Lewis W. Burton, D.D., Bishop

Reception of Rev. Dr. Wilkinson—Church Building Purchased—Retirement of Miss Ada Croft

The Rev. Dr. Richard Wilkinson, one of the ablest and most brilliant ministers of the Methodist Episcopal Church, South, has been confirmed by Bishop Burton and by him placed in charge, as lay reader, of the Church of the Good Shepherd, Lexington. As soon as canonical requirements are met he will take orders in the Church. Dr. Wilkinson is a native of England and began his ministerial work in that country. Coming to the United States, he entered Central College, Fayette, Mo., from which he received his degrees as bachelor and master in arts. He has held prominent pastorates in New Orleans.; Augusta, Ga.; Louisville, and Petersburg, Va., and is also well known as a lecturer. In 1897 Dr. Wilkinson married Miss Mary Barnes, a graduate of Ohio Wesleyan University, who occupied the chair of mathematics in the Howard Haynes College for Women. They have two daughters.

All Saints' Mission, Nicholasville, has bought from the Methodist Episcopal Church, North, their substantial and churchly brick building situated on a large lot on the main street in the center of the town. The Church has had a mission in Nicholasville for the past eighteen years and during most of that time the congregation has worshipped in the Odd Fellows' Hall, generously loaned it for that purpose. The services, maintained with regularity, have been well attended, and the prospects for development are encouraging. The mission is under the pastoral care of the Rev. G. H. Harris, rector of St. Peter's, Paris.

On account of failing eyesight, Miss Ada G. Croft has resigned her position as principal of St. John's Collegiate Institute, Corbin, and has been succeeded by Miss E. M. Fulton, formerly the efficient assistant principal. Miss Margie Cornell has been appointed dean of the industrial department. The school opened the last half of the present year with an increased martriculation and is now crowded with pupils.

As a practical result of and in connection with the recent Laymen's Missionary Movement convention in Lexington, Christ Church Cathedral has made another every-member canvass of the parish. Both Bishop Burton and Dean Massie, together with the laymen of the Church in Lexington, gave the convention cordial support and coöperation.

LONG ISLAND

Frederick Burgess, D.D., Bishop

Dedication of School House—An Anniversary

A new $10,000 school house was blessed at St. Johnland on March 18th by the Bishop.

On Quinquagesima Sunday, and Monday, March 6th, the tenth anniversary of the Rev. H. W. R. Stafford as priest in charge of St. Joseph's Church, Queens, was kept. On Sunday, at the night service, the preacher was the Rev. G. Wharton McMullin of New Jersey, the predecessor of the present incumbent; and an address was made by Archdeacon Duffield. At the reception, held Monday evening, a large crowd was present, in spite of the inclement weather. Among the speakers was the president of the Holy Name Society of the Roman Catholic Church of Queens; the superintendent of the Dutch Reformed Sunday school, Mr. William A. Thornton; and the Rev. G. Wharton McMullin, who presented for the congregation two handsome stoles to the Rev. Mr. Stafford and a parlor lamp to Mrs. Stafford.

MAINE

Rectory Completed at Biddeford—Church in Memory of Bishop Codman—New Organ

Convinced that the rectory of Christ Church, Biddeford (Rev. G. B. Wood, rector), had largely outgrown its usefulness, the late Bishop Codman decided upon selling it and building anew on the east side of the parish house. The new structure was recently completed and is in every way admirably suited to the needs of the rector and his family. It is a two-story-and-a-half house, containing eight rooms, pantry and bath, and is most pleasantly located, with elm and maple trees surrounding. The building not having been completed at the time of the Bishop's death, the responsibility of carrying on the work was assumed by his sister, Miss Codman, whose great kindness in this connection will be gratefully remembered by the rector and his people.

A church for St. Peter's Mission, East Deering, a suburb of Portland, is to be erected in memory of the late Bishop Codman. A fine site on Washington avenue has been purchased, and over $6,000 has already been secured toward the building fund. The mission, like that in South Portland, where the work is carried on in a rented hall, is in charge,

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as it has been from the first, of the Rev. Philip Schuyler, canon missioner.

AN ORDER for a new organ for St. James' Church, Oldtown (Rev. O. Colloque, Ph.D., rector), has been placed with the Estey Company of Brattleboro, Vt. A fund for this purpose was started years ago, and had grown sufficiently to obtain a supplementary grant from the Carnegie Corporation of New York. During the past four years the value of the property of St. James' has been increased by improvements about $5,000.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Girls' Friendly — Quiet Days — Dr. McComb's Services

BEGINNING WITH Ash Wednesday and continuing to Thursday, March 16th, inclusive, the members of Mount Calvary Church, Baltimore (Rev. Dr. W. A. McClenthen, rector), were asked at every celebration of the Holy Eucharist to use a special devotion, consisting of the prayer for the new church, Psalm 132, and the Lord's Prayer, to be said after the benediction.

A QUIET DAY for Churchwomen of the diocese was held on Thursday, March 16th, at the Memorial Church, Baltimore. The service began with Holy Communion at ten o'clock, followed by meditations conducted by Canon McComb of the Pro-Cathedral.

THE REV. RICHARD W. HOGUE, rector of the Church of the Ascension, Baltimore, has arranged a series of addresses to be delivered in the chapel on Friday nights during Lent for the purpose of furthering Church unity through a better understanding of the history and teachings of the Protestant churches. The following have promised to speak: March 17th, the Rev. Dr. George Clark Peck, pastor of First Methodist Church; March 24th, the Rev. Dr. Oliver Hickel, pastor of Associate Congregational Church; March 31st, the Rev. Dr. Ezra K. Bell, pastor of First English Lutheran Church; April 7th, the Rev. Dr. John H. Strong, pastor of Eutaw Place Baptist Church; April 14th, the Rev. Dr. Alfred H. Barr, pastor of First Presbyterian Church; and Wednesday, April 19th, the Rev. Dr. Peter Ainslie, pastor of Christian Temple, Church of the Disciples.

A JOINT MEETING of the twelve branches of the Girls' Friendly Society of the diocese was held in the evening of February 28th in the parish building of the Memorial Church, Baltimore. Miss Cunningham, diocesan literature associate, presided. An interesting lecture, illustrated with stereopticon slides, was given by Mrs. Janon Fisher, social service associate, who spoke on the conditions under which children work in coal mines, quarries, canning factories, and cotton mills, and the necessity for Congress to pass the child welfare bill now pending. Dressed in a native costume, Mrs. Calderly, a medical missionary from Arabia, took the members on a visit to that country. Plans for the establishment of a holiday house in the vicinity of Baltimore were discussed, and Miss Frances Cook gave a short talk about the campaign for new members.

THURSDAY, March 2nd, was kept at St. John's Church, Mt. Washington, Baltimore county (Rev. Wilbur F. Watkins, Jr., rector), as a quiet day preparatory to the Lenten season, for the women of the congregation. The services began with the Holy Communion at 10 A. M. The Rev. G. Mosley Murray, rector of St. Bartholomew's Church, Baltimore, delivered a series of most helpful addresses, interspersed with intercessions and meditations on "The Five Pillars of Spirituality," based on Ephesians 3: 14-19.

ON THE afternoon of Quinquagesima Sunday, March 5th, the Church of the Good Shepherd, Ruxton, Baltimore county, was formally opened and dedicated. In the unavoidable absence of the Bishop, the Ven. Hobart Smith, Archdeacon of Towson, officiated and preached the sermon. He was assisted by the minister in charge, the Rev. William O. Smith, Jr., and by the Rev. Dr. W. H. H. Powers, rector of Trinity Church, Towson, who organized the congregation ten years ago, and under whose guiding care it still remains. The new edifice is of English Gothic architecture, and is constructed of brick and timber, with a Sunday school room attached. It is 72 feet in length and 64 feet in width, with a seating capacity of 250. The windows are of the casement type, with the exception of one presented by Mrs. Thomas Nelson Strother in memory of her brother, Herman K. Viele of New York, which is to be dedicated at Easter.

THE CLERICAL ASSOCIATION of Baltimore and other clergy of the diocese, by invitation of Bishop Murray, gathered at the chapel of Christ Church, Baltimore, on Shrove Tuesday for a pre-Lenten quiet day. The Holy Communion was administered in the church at 11 A. M., the Bishop being celebrant. The Rev. Dr. Samuel McComb, canon missioner of the Cathedral of the Incarnation, gave a most helpful meditation. Luncheon was served in the parish house at one o'clock. There was a good attendance.

THE EIGHTH annual banquet of the men's guild of the Chapel of the Advent, Baltimore (Rev. Charles L. Atwater, vicar), was held in the parish rooms on the evening of Shrove Tuesday, March 7th. About two hundred and fifty members, including their guests, were present. Mr. John H. Perkins acted as toastmaster. Bishop Murray was the guest of honor, and other clergy present were the Rev. Dr. A. C. Powell, and the Rev. Messrs. R. F. Humphries, C. A. Hensel, W. R. Webb, and F. Van R. Moore. Stirring addresses were made by State's Attorney William F. Broening, George R. Gaither, the Rev. R. F. Humphries, Bishop Murray, and others.

ON EVERY Wednesday evening, beginning with Ash Wednesday, in the parish house of Emmanuel Church, Baltimore, which has been placed at his disposal by the rector and vestry, the Rev. Dr. Samuel McComb, canon missioner of the Cathedral, proposes to hold an informal service for the culture of the spiritual life. These services will not be in any sense parochial, nor are they intended to be merely for our own Church people; their message is to Christians of all denominations, and to persons having no church affiliation whatever. They are intended for (1) the practice of the art of prayer and (2) the discussion of vital problems bearing on life and happiness. Special requests for prayer may be sent to Canon McComb at his office.

THE OLD church building of the Church of the Prince of Peace, Baltimore, which was abandoned and closed when the new church was erected, has been sold to the Rev. John W. Pitcher for $7,000 and will be used by him and the organization of which he is pastor, known as "The Church of God."

AT THE annual supper of the men's club of All Saints' Church, Frederick, held recently, about seventy members were present. Mr. J. G. Crawford, president of the club, acted as toastmaster. The success of the evening was largely due to the ladies of the guild and to the efforts of Mr. Dudley Page. The principal speaker of the evening was the Rev. Romilly F. Humphries, rector of Grace and St. Peter's Church, Baltimore, who delivered a most thoughtful address on the subject, "The Social Point of View."

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MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Quiet Day for Clergy—Bishop Faber in Detroit

A QUIET DAY for the clergy of Detroit was held in the chapel of St. John's Church on March 2nd by the Bishop of Western Michigan, luncheon being served in St. John's parish house.

BISHOP FABER spoke to the Auxiliary of St. John's Church on Saturday, March 4th, and preached in St. John's on Quinquagesima Sunday.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Missionary Fund for the Diocese

BISHOP LINES is asking the diocese to make a special gift of $10,000 for special uses at home. After telling what he would do if he had a great deal of money to use for the diocese, he continues:

"But if I had the $10,000 of which I am writing, I would with the advice of Bishop Stearly, and the board of diocesan missions and Church extension, increase a number of the meagre salaries which several clergymen are receiving, while they do the work of the diocese. They would be free to do better work and more could be asked if they were less anxious about their living. I would secure now and then a piece of land for Church use. I would give a helping hand to some of the missions overburdened by special demands as for street assessments, unusual repairs, etc. To some of the mission churches in debt for their buildings, I would offer to put diocesan money in some proper proportion to what they would raise themselves to cut down the debts and clear them away. I would help to provide inexpensive automobiles for some of our missionaries who have large distances to cover in doing their work, and I would ask them in the rural parts of the diocese to go over the roads, stopping at the scattered houses to see if there may not be a ministry to overlooked people. The conditions in some of the retired places in the diocese, as regards religion, are deplorable. I would think of the employment of a trained woman in looking up and ministering to women and children in some of our rural districts, with the thought of bringing them into relation with the nearest church, and the hope of putting down a Sunday school here and there in some of the smaller places where there is no religious service whatever.

"If there were money left when these things were done, I would make it possible for the board of religious education to provide some of the Sunday schools with better means of instruction and equipment for their work, and I would make it possible for the social service commission to investigate conditions in our public institutions, and get the facts before Christian people who assume that all is well while entirely ignorant of the facts. I would put in our diocesan library books which would help Sunday school teachers, and teachers of mission study classes in their work, and provide for their circulation. I would make it possible for the Bishops to put into the hands of some of the clergy, who cannot buy them, books which men must have if they are to preach and instruct their people in a fresh and helpful way. The vision of seeing accomplished some things here named has been before me for a dozen years, and I

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would like to see it in some good measure fulfilled. I think it might be if the fund named were provided. A full report of the expenditure of the money shall be given, and I would wish to make all feel that it was carefully and wisely used."

It is to be hoped that this fund will be raised. A committee of laymen will present the matter to the diocese.

A NEW pipe organ was recently installed in St. Peter's Church, Essex Fells (Rev. D. N. Kirkby, rector).

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Quiet Day—A Mission

A QUIET DAY of devotion was held by the Neighborhood Association in St. George's Church, Rumson, on Wednesday, the 15th, the conductor being the Rev. Franklin J. Clark. Holy Communion was celebrated at 10:30. Three meditations were given by the missioner.

THE MISSION of the Holy Spirit, held in Christ Church, Shrewsbury (F. P. Swezey, rector), by the Rev. Thomas A. Conover, has just closed. At the close of the mission a thank offering was made and presented to Mr. Conover for the building of a chapel for the St. Bernard School in Gladstone.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp

Guild Organized—Church Dedicated at Espanola

AT THE Taos Mission, a woman's guild has recently been organized to aid in raising funds to build a church.

ST. STEPHEN'S CHURCH, Espanola, built at a cost of $1,500, was dedicated early in March by the Bishop in the presence of a large rural congregation. A rose window, given by the woman's guild and made by R. Geissler of New York, was unveiled during the service of dedication, which was followed by confirmation. Espanola is justly proud of the new church, which for its size is one of the best in New Mexico.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Lent—Holy Cross House

THE FIRST week of the mid-day Lenten services beginning Tuesday, March 14th, at the Priscilla Theatre, Cleveland, with Bishop Leonard as the speaker, was auspicious and encouraging. Members of the Brotherhood of St. Andrew have general oversight and do the ushering. The Bishop of Michigan began the second week, Tuesday, March 21st.

THE HOLY CROSS HOUSE of Cleveland, for the care of crippled children, was founded by the Guild of the Holy Cross in 1903. In 1913 it was reorganized and became a diocesan institution, and turned over to the care of the sisters of the Community of the Transfiguration. Meantime the requirements of the institution have greatly outgrown the capacity of the present buildings, and for some time Bishop Leonard, assisted by the board of managers and others, has been looking for a new location. It has now been secured, the property of the Infants' Rest on Cedar avenue, having been purchased for $12,000. The land, on which is located a valuable building which will be utilized for general administrative purposes, has a frontage of one hundred feet and a depth of four hundred feet. Plans are going forward for the erection of fire-proof dormitories for the children at a cost of $20,000. The entire fabric when completed for present use will represent an outlay of $32,000, of which amount $26,000, including a reasonable valuation of the old property, has been secured.

Mr. Gorham's List

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By Rev. SAMUEL D. VAN LOAN, B.A., rector of St. Paul's Church, Georgetown, Delaware. 12mo, cloth, 121 pp. Just ready. Net $0.75

The matter contained in this work is a plain and brief exposition of the Church's teaching in regard to the Sacraments, and the Scripture evidence as to the Church itself. It took form as the writer reiterated his explanations year after year of the things which, in addition to the Church Catechism, a Christian ought to know and believe, to his soul's health.

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To these sermons there have been added a Good Friday Sermon and an Easter Sermon.

Good Friday Addresses on the Words from the Cross

By the Rev. HENRY M. BARBOUR, D.D., rector of the Church of the Beloved Disciple, New York. 12mo, cloth. . . . $0.50

A new and unusually fine Series of Addresses for use at the Good Friday Services. Clear, concise, and graphic in style, the addresses are, withal, practical. The busy Rector will find them most acceptable and helpful, both to himself and his people.

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OREGON

W. T. SUMNER, D.D., Bishop

Anniversary of St. David's, Portland—Bishop Addresses Ad Club

THE PARISH of St. David's, Portland (Rev. Thomas Jenkins, rector), observed their forty-sixth anniversary on St. David's Day, March 1st. A splendid service with a dedication procession was held the evening of that day, and the singing of the *Te Deum* by the choir before the altar was a fitting climax to the festival. The Very Rev. H. M. Ramsey, Dean of the Pro-Cathedral, preached a vigorous sermon on St. David as an earnest contender for the faith. After the service the young people entertained the congregation in the parish house. The offerings were for the beginning of a parish endowment.

THE SEAMAN'S INSTITUTE in Portland was re-opened after a lapse of several years, with a reception both afternoon and evening on Wednesday, March 1st. The quarters for the seamen are most commodious and attractive, and crews from several ships, French and English, have already availed themselves of the advantages of the institute since its re-opening.

BISHOP SUMNER recently addressed the Portland Ad Club, paying a tribute to the public school system of the city and deprecating criticism of it on the score of fads, which he declared to be of minor importance.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

An Ogilvie Conference

BISHOP BROOKE gathered the clergy of the district for a pre-Lenten conference on March 3rd, when the Bishop of Eastern Oklahoma held a quiet day. After a series of papers and discussions, the Bishop told his clergy of plans for the preaching mission and other work in Oklahoma. He had arranged the conference so that the clergy might remain over for the Laymen's Missionary Convention, which many of them were glad to do.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Boys' Club of Calvary Church, Pittsburgh—Quiet Day

THE BOYS' CLUB of Calvary Church, Pittsburgh, have arranged a unique programme of what they term "Getting and Giving Tours," for the express purpose of seeing Pittsburgh first. On these tours, occurring every other Tuesday evening, they plan to visit the best known institutions of the city. The tours are called "getting and giving tours" because the programme is so arranged that on one night the members derive benefits for themselves, while the second tour will be a "giving" tour. The Kingsley House, a well-known settlement of the city, will be visited on the evening of March 28th, when the dramatic club of the organization will present a play for the pleasure of the people in the vicinity. This club has the distinction of being the oldest boys' club in connection with any church in the country. It is now rounding out the twenty-second year of continuous and active existence. During this period over twelve hundred young men have come within its moulding influence. They are now scattered all over the country and scarcely a week goes by that the club mail does not contain a greeting from some old member in a remote part of the world. One past president is now a senator, several are clergymen, and many are prominent business men in Pittsburgh and other large cities. Associated with the club all of this period as a kind of patron and guide has been Mr. H. D. W. English, one of the leading laymen of the Episcopal Church, and senior warden of Calvary.

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For 1909—The Love of the Trinity
For 1908—Joy in God
For 1907—The Call of the Father
For 1906—A Mission of the Spirit

To which should be added his volume of 1914—

The Eyes of Flame

Comprising two series of Addresses to the Clergy on Quiet Days, three Sermons to Church Workers, three Addresses to Men, and seven Sermons upon Special Occasions, including "Drinking the Cup," preached at St. Paul's Cathedral just after the outbreak of the War. Price $1.00 per volume; by mail $1.10.

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Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

A QUIET DAY for all women of the diocese was held on Friday, February 18th, at the Church of the Ascension, Pittsburgh, under the auspices of the Woman's Auxiliary, by the Rev. Dr. Floyd W. Tomkins, of the Church of the Holy Trinity, Philadelphia. The Rule of Silence was observed throughout the service. During luncheon suitable selections were read.

MISS FRANCES CUDD..., a ... from this diocese, has been seriously ill at St. Luke's Hospital, Ponce, Porto Rico. She is now convalescent.

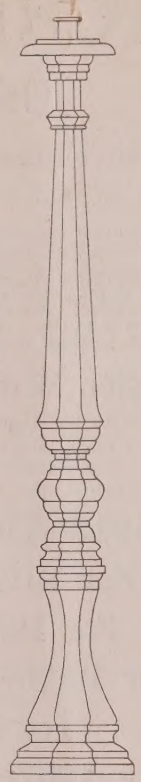
WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Vestry Passes Resolutions

THE VESTRY of All Souls' parish, Washington, at its meeting March 10th unanimously passed a resolution of approval of the resolutions adopted by "The Church League of the Protestant Episcopal Church" at its meeting in Philadelphia, March 1st.

A SHIP commanded by a New England sea captain was boarded by a Malay merchant, a man of property, who asked him if he had any tracts he could part with. The captain, surprised by the request from a heathen, as he considered him, asked: "What do you want of English tracts? You can not read them!" "True; but I have use for them nevertheless," said the Malay, through his interpreter. "Whenever one of your countrymen, or an Englishman, calls on me to trade, I put a tract in his way and watch him. If he reads it soberly and with interest, I infer that he will not cheat me. If he throws it to one side with contempt or with an oath of profanity, I have no more to do with him—I can not trust him!"—*Church Messenger.*



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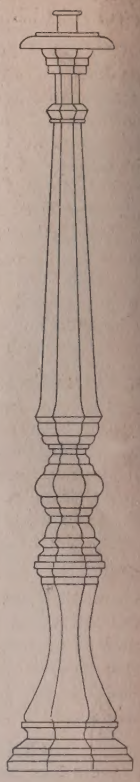

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This new Study in a subject that will never be exhausted and that is annually made the theme for meditation in most of our Churches, comes from one of the scholars of the Church's Ministry. Dr. Jenks makes no attempt to find unusual things to say. He treats his subject in direct manner and with a freshness of style that will make his book useful to those of the clergy who desire to read the Addresses for the Seven Hours to their people.

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